

**A STUDY OF THE HISTORICAL DEVELOPMENT OF  
EDUCATION AMONG THE MARAM TRIBE  
OF MANIPUR**

**Thesis submitted for the Degree of  
Doctor of Philosophy in  
Education**

**SUPERVISOR**

**Prof. (Dr.) Imtisungba  
Department of Education  
Nagaland University**

**INVESTIGATOR**

**Chingpai Lily  
Reg.No 598/2014  
Department of Education**

**NAGALAND UNIVERSITY  
DEPARTMENT OF EDUCATION  
KOHIMA CAMPUS, MERIEMA  
2018**

### DECLARATION

I, Chingpai Lily, Research Scholar in the Department of Education, Nagaland University, hereby declare that, this thesis entitled, "A STUDY OF THE HISTORICAL DEVELOPMENT OF EDUCATION AMONG THE MARAM TRIBE OF MANIPUR" is my original research work undertaken and carried under the guidance and supervision of Dr. Imtisungba, Professor, former Dean of Humanities and Education, Department of Education, Nagaland University. The content of this thesis have not been submitted by me for the award of any degree on the same title in any other University or Institution. I hereby, duly acknowledged all sources used in this thesis with appropriate references and submitted to the Nagaland University for the degree of Doctor of Philosophy in Education.

Date:

15/6/18

Place:



Countersigned

  
(CHINGPAI LILY)

Research scholar



# NAGALAND UNIVERSITY


(A Central University Estd. by the Act of Parliament No. 35 of 1989)  
HEADQUARTERS-LUMAMI : CAMP-KOHIMA-797001

Date : .....

## CERTIFICATE

This is to certify that Chingpai Lily, a scholar in the Department of Education, Nagaland University bearing NU. Regd. No.598/2014, under my supervision has completed her Ph.D Thesis on the topic, "A study of the historical development of education among the Maram Tribe of Manipur" and submitted for the Degree of Doctor of Philosophy in Education under Nagaland University. This thesis is the result of the research work done by the scholar and to the best of my knowledge this research work has been original. She has fulfilled all the requirements of the norms and procedures.

Dated 15-6-18

  
Prof. (Dr.) Imtisungba,  
Supervisor  
Department of Education  
Nagaland University  
Kohima Campus, Meriema

*This thesis is dedicated to my loving father and mother  
Late Kangba Pungamei and Late Kanga Pungnamei  
and to my three elder brothers  
(P.K. Talung , P.K. Pungdikaba & P.K. Kuba Jacob)  
and two elder sister  
(Karangpuiphyiina & Shanga)*

## **ACKNOWLEDGEMENTS**

At the outset, I would like to express my profound thanks and indebtedness to my supervisor Prof. (Dr.) Imtisungba, Department of Education, Nagaland University, Kohima Campus, Meriema, for his constant guidance and untiring service rendered. Without his support, this study would never have been accomplished and presented.

This work is the result of encouragement given by the faculties of Department of Education, for which I am grateful and thankful to them. I also give thanks to the Librarians and staffs of Nagaland University, Kohima Campus, Meriema.

I am extremely grateful to all the respondents who have willingly contributed their views and opinions during the collection of data without which this thesis would not have been completed.

I owe a deep sense of gratitude to my brother P.K. Kuba Jacob, for his untiring help and support and also I thank my sister Karangpuiphyiina for her unceasing prayer support. I am also grateful to my beloved sister Shanga for her constant moral and prayer support, not forgetting the physical and material assistance she provided which was of great help and encouraged me in completing my research.

I am also thankful to the National Fellowship for Higher Education of ST Students for their financial assistance.

Above all, I thank my Almighty God for blessing me with good health and sound mind throughout my research.

Chingpai Lily

Department of Education

Nagaland University

## **List of tables**

Table No. 1 Population and literacy rate of Manipur district wise

Table No. 2 Morung, the institution where social norms and values are inculcated

Table No.3 Indigenous education helps in the overall development of individual

Table No.4 Indigenous education has certain advantage over the formal education

Table No.5 Importance of indigenous games for physical fitness

Table No.6 Young people/present generation love and respect their culture and tradition.

Table No. 7 Importance of Naga history in the syllabus

Table No. 8 Knowledge of Maram folk songs, folklores and folktales

Table No. 9 Modern education helps in preserving the indigenous form education

Table No 10 Formal education is better organized and more requirements centered than indigenous education

Table No. 11 Importance of morung in the present society

Table No. 12 Knowledge of the coming of formal education in your community

Table No. 13 Modern education is an influencing form of education

Table No. 14 Formal education has motivated people in improving the standard of living and assets creation

Table No. 14 Present education condition in your society/place

Table No. 16 Pioneering role in spreading education in Maram region/area

Table No. 17 Regret in accepting Christianity and giving up paganism

Table No.18 People were pleased that the Christian Missionaries had introduced Christianity and formal education in your society

Table No. 19 Parents were willing to send their children to the Christian mission schools at its initial stage

Table No. 20 The impact of Christian missionaries on education

Table No. 21 Observation regarding people's interest, involvement and co-operation in formal education

Table No. 22 People developed positive attitude to educate the male and female equally

Table No. 23 Positive impact of education on the socio-economic and political life of the Marams

Table No.24 The impact of education on social life of the Marams

Table No.25 The impact of education on economic life of the Marams

Table No. 26 The impact of education on political life of the Marams

Table No. 27 Formal education has improved the living standard of the people

Table No. 28 Changes such as lifestyle, habits etc are the influence of formal education

Table No. 29 Educational institutions exist to make individual life better, richer, happier, fruitful

Table No. 30 Education should aim at the reformation of attitudes, which are wrongly developed by young people

Table No. 31 Modern education has broadened sense of self-esteem

Table No. 32 Modern education has improved health condition of the people

Table No. 33 Modern education helps in the preservation of culture

Table No. 34 Western education has pushed away our rich traditional values

Table No. 35 Lack of awareness about culture among the young people is the fault of modern education

Table No. 36 Village development board (VDBs) in your village

Table No. 37 Effectiveness of village development board for the development of your community

Table No. 38 The people enjoy equal political rights under provision of the Indian Constitution

Table No. 39 The main influencing factor upon the electorates in politics

Table No. 40 The main source of development among the Maram people

Table No. 41 Present scenario game play of political life among the Maram people

Table No. 42 The people are more aware of their rights through education

Table No. 43 The people still practice those beliefs and faith of the ancestors

Table No. 44 The types of occupation chosen by the Marams as an impact of modern education

Table No. 45 Rulers of your community at present

Table No. 46 Lack of proper education and illiteracy is the root cause of backwardness

Table No. 47 The problems faced by present generation student in pursuing their education

Table No. 48 The reasons for not sending the girl child to school in the past

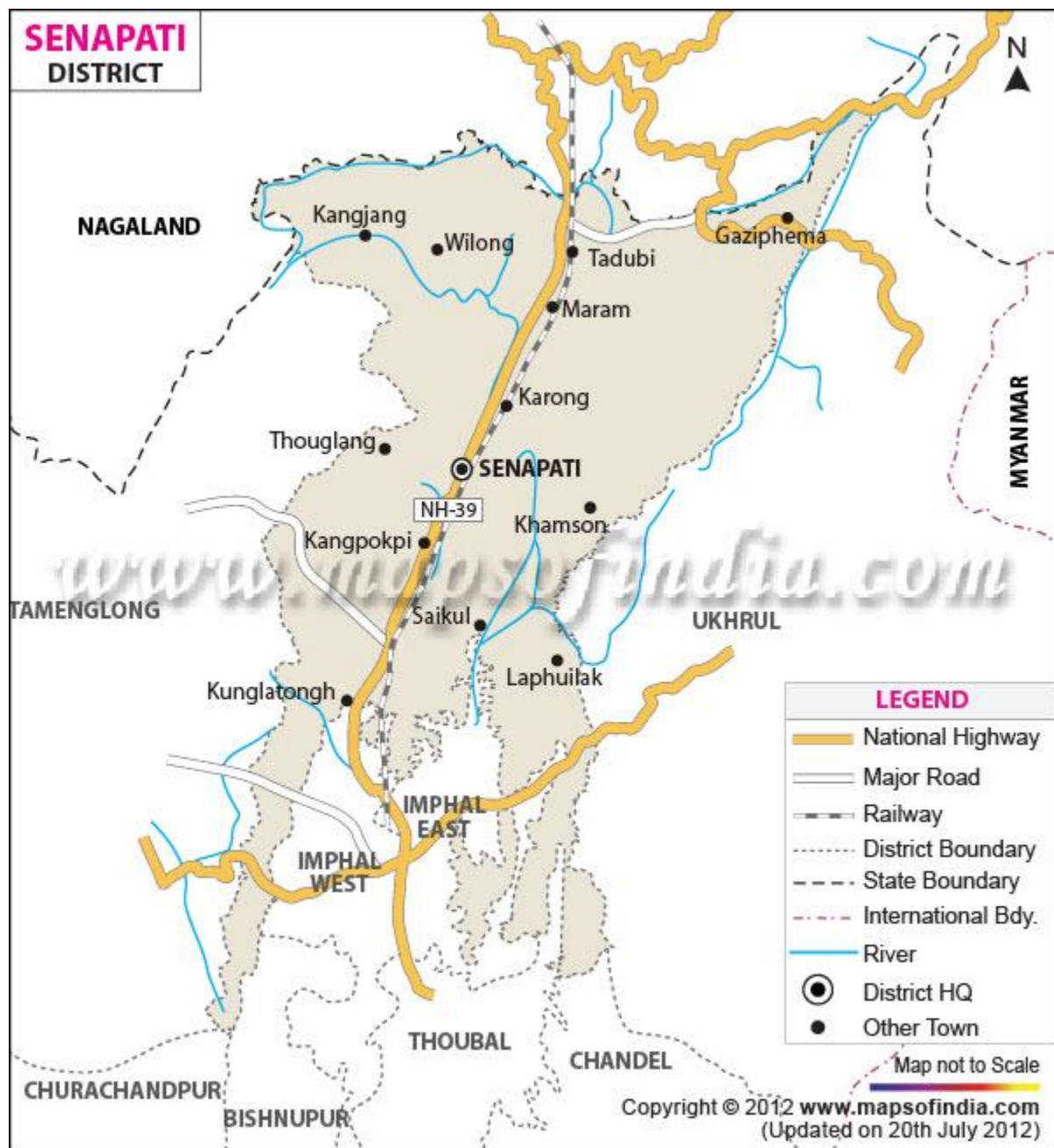
Table No. 49 Prevalence of gender discrimination in the present society

Table No. 50 The obstacles of development in the society

Table No. 51 Trend of schools and enrollment of Senapati District.







| <b>CONTENTS</b>           | <b>PAGE NO.</b> |
|---------------------------|-----------------|
| Declaration               | i               |
| Certificate               | ii              |
| Dedication                | iii             |
| Acknowledgement           | iv              |
| List of tables            | v-vii           |
| Lists of maps             | viii-ix         |
| Contents of the main text | x               |

## **CHAPTER I INTRODUCTION**

|      |   |    |
|------|---|----|
| 1.0  | Introduction                                      | 1  |
| 1.1  | The emergence of Manipur as a state               | 2  |
| 1.2  | Land  | 2  |
| 1.3  | Population and Literacy                           | 2  |
| 1.4  | Socio-Cultural Life                               | 3  |
| 1.5  | Economic Life                                     | 6  |
| 1.6  | Climate   | 7  |
| 1.7  | Flora and Fauna                                   | 8  |
| 1.8  | Language  | 8  |
| 1.9  | Religion  | 9  |
| 1.10 | Brief History of Education in Manipur             | 9  |
| 1.11 | Contribution of Christian Missionaries in Manipur | 11 |
| 1.12 | The Arrival of Christianity in Maram              | 12 |
| 1.13 | Historical Background of Senapati                 | 15 |
| 1.14 | The Maram Tribe of Manipur                        | 16 |
| 1.15 | The legend of Maram Origin                        | 16 |
| 1.16 | Need and Importance of the Study                  | 18 |
| 1.17 | Statement of The Problem                          | 20 |
| 1.18 | Definitions of the Terms Used                     | 21 |
| 1.19 | Objectives of the Study                           | 21 |
| 1.20 | Delimitation of the Study                         | 22 |

## **CONTENTS**

## **PAGE NO.**

### **Chapter II REVIEW OF RELATED LITERATURE**

|     |   |    |
|-----|---|----|
| 2.0 | Introduction                            | 23 |
| 2.1 | Studies done in India                   | 24 |
| 2.2 | Studies done in abroad                  | 55 |
| 2.3 | Summery of Review of Related Literature | 64 |

### **CHAPTER III METHODOLOGY AND PROCEDURE**

|     |                                     |    |
|-----|-------------------------------------|----|
| 3.0 | Introduction                        | 67 |
| 3.1 | Research Method of the study        | 67 |
| 3.2 | Population                          | 68 |
| 3.3 | Sample, size and technique          | 68 |
| 3.4 | Tools used in the present study     | 68 |
| 3.5 | Data collection                     | 69 |
| 3.6 | Statistical tools used              | 69 |
| 3.7 | Analysis and interpretation of data | 69 |

### **CHAPTER IV ANALYSIS AND INTERPRETATION OF DATA**

|     |                                  |    |
|-----|----------------------------------|----|
| 4.1 | Data analysis and interpretation | 70 |
|-----|----------------------------------|----|

### **CHAPTER V MAJOR FINDINGS, SUGGESTIONS FOR FURTHER RESEARCH AND CONCLUSION**

|     |   |     |
|-----|---|-----|
| 5.1 | The role of Morung                                      | 100 |
| 5.2 | Indigenous education                                    | 100 |
| 5.3 | Present generation and culture                          | 100 |
| 5.4 | Comparison of indigenous education and formal education | 100 |
| 5.5 | Role of Christian missionaries in Maram society         | 101 |
| 5.6 | Christian mission schools                               | 101 |
| 5.7 | Impact of Christian missionaries in Maram society       | 101 |

## **CONTENTS**

## **PAGE NO**

|      |   |     |
|------|---|-----|
| .    |   |     |
| 5.8  | Impact of formal education  | 101 |
| 5.9  | Attitude of the people towards formal education                             | 101 |
| 5.10 | Impact of education on economic life  | 102 |
| 5.11 | Impact of education on political life                                       | 102 |
| 5.12 | Benefit of modern education   | 102 |
| 5.13 | Problems faced by students in pursuing education                            | 103 |
| 5.14 | Obstacles of development in Maram society                                   | 103 |
| 5.15 | Traditional (indigenous) form of education in the Maram society             | 103 |
| 5.16 | Development of education in the post independent period                     | 119 |
| 5.17 | Contribution of missionaries in the Maram society                           | 122 |
| 5.18 | Impact of education on socio- economic life                                 | 123 |
| 5.19 | Status of women in the past and present                                     | 124 |
| 5.20 | Traditional and cultural practices that impede development in Maram society | 125 |
| 5.21 | Problems that hinders development of education                              | 125 |
| 5.22 | Suggestive measures to improve education of Maram society                   | 126 |
| 5.23 | Suggestions for further research  | 127 |
| 5.24 | Conclusion  | 128 |

## **BIBLIOGRAGPY**

## **APPENDICE**

## **CHAPTER I INTRODUCTION**

### **1.0 Introduction**

The modern world is changing very fast with the help of communication, media, new methodology and latest instrumental materials which were the impact of education. With the felt need, the researcher presents the acute necessity of such a comprehensive study of the past and the present perspective of the impact of education on economic status of the Marams whose impact has been profound and stimulating. Education can be of great aid to people in identifying their weaknesses, limitations gaps in knowledge and in gaining knowledge and skills necessary for achieving progress in all spheres of their life in a systematic and consistent manner. Hence the study therefore was focused upon the “A study of the historical development of education among the Maram tribe of Manipur”.

This chapter focused about how the state of Manipur came into existence, the land, its people, their cultural and economic life; their climatic conditions, their diverse languages, the religion they practice and a brief historical report on their education. We will also study about Senapati district in general and the Marams in particular. The main focus is centered on the meaning, objectives scope and delimitation of the study.

### **1.1 The emergence of Manipur as a state**

Manipur became the 12<sup>th</sup> state of India on January 21, 1972 with a legislative assembly of 60<sup>th</sup> seats of which 20 are reserved for scheduled caste. The state is represented in the Lok Sabha by 2 members and in the Rajya Shaba by 1 member.

## **1.2 The land**

Manipur literally means “Jeweled land”. So, it is described as the ‘Jewel of India’. Nestle deep within a lush green corner of north east India. It seems much like an exquisite work of art executed by super hands of nature and is indeed a state of exquisite natural beauty and splendour. It is one of the seven sisters of the north eastern states. It is an isolated hill- gist state stretching between 92. 58. E to 94. 45 E longitudes and 23 .50 N to 25 .50 N latitudes. The state has 352 long international border hits Burma(Myanmar) to the south-east and 502 kms long border with adjacent states of Nagaland on the north. The altitude of the state above the main sea level varies from 790 meters to 2020 meters. Manipur has a geographical area of 22. 327 kms. which constitutes 0.7 percent of the total geographical area of India i.e., 20.089 sq.kms is covered by hills and the valley covering 2.238 sq.kms.

## **1.3 Population and literacy**

According to 2011 census, the population of the state is 2,271,756. of which 1,369,764 were males and 1,351,992 were females registering a population density of 122 per sq.km. Literacy rate according to 2011 survey was 79.85 percent with male literacy at 86.49 percent and female literacy rate at 73.17 percent.

**Table No.1** The table shows the distribution of population and literacy rate and density of 9 district of Manipur according to 2011 census

| <i>District</i>     | <i>population</i> | <i>Male<br/>population</i> | <i>Female<br/>Population</i> | <i>Literacy</i> | <i>Density</i> |
|---------------------|-------------------|----------------------------|------------------------------|-----------------|----------------|
| <i>Bishnupur</i>    | <i>240363</i>     | <i>120185</i>              | <i>120178</i>                | <i>76.35</i>    | <i>485</i>     |
| <i>Chandel</i>      | <i>144028</i>     | <i>74543</i>               | <i>69485</i>                 | <i>70.85</i>    | <i>43</i>      |
| <i>Churachanpur</i> | <i>271274</i>     | <i>137748</i>              | <i>133526</i>                | <i>84.29</i>    | <i>59</i>      |
| <i>Imphal East</i>  | <i>452661</i>     | <i>225130</i>              | <i>227531</i>                | <i>82.81</i>    | <i>638</i>     |
| <i>Imphal West</i>  | <i>514683</i>     | <i>253828</i>              | <i>261055</i>                | <i>86.7</i>     | <i>992</i>     |
| <i>Senapati</i>     | <i>354972</i>     | <i>183081</i>              | <i>171891</i>                | <i>75</i>       | <i>109</i>     |
| <i>Tamenglong</i>   | <i>140143</i>     | <i>71762</i>               | <i>68381</i>                 | <i>70.4</i>     | <i>32</i>      |
| <i>Thoubal</i>      | <i>420517</i>     | <i>94013</i>               | <i>89102</i>                 | <i>76.66</i>    | <i>818</i>     |
| <i>Ukhrul</i>       | <i>183115</i>     | <i>94013</i>               | <i>89102</i>                 | <i>8i.87</i>    | <i>40</i>      |

#### **1.4 Socio – cultural life**

There are seven (7) scheduled castes communities in Manipur. They are loiyathibi, dhobi, muchi or rabidas, namsudra, patvi and sutradhar. The other ethnic groups of Manipur are the naga tribes and kuki-chin tribes. There are twenty nine (29) schedule tribes in Manipur according to the schedule caste and schedule (modification) order 1956 of the constitution of India. They are the main inhabitants of the hills. They are aimol, anal, angami, chiru, chothe, gangte, hmar, kabui, kacha naga, koirao, koreng, kom, lamkang, mizo, monsang, moyon, maram, maring, mao, paite, puram, ralte, sema, simte, sukte, tangkhul, thadou, vaiphei and zou.



## **Festivals of Manipur**

Manipur is a mosaic of traditions and cultural patterns. In the field of art and culture, the state is best represented by its classical and folk dances forms. Manipur has number of interesting festivals, some of which are particularly appealing to spectators. Some of which the festivals are yaosang, celebrated on the full moon night of phalgun(february-march) this is an important festival of Manipur.

**Cheiraoba;** It is a preimer festival of Manipur that marks the parting of the old year while welcoming the New Year. It is held every year in the lunar month Sajibu(March/April).

**Lai-Haraoba;** This festival represents the worship of traditional tutelary deities and ancestors. It is a spring festival held in April-May and is symbolized by a traditional style and ritualistic dance performed for peace and prosperity celebrated in honour of the forest deities collectively known as umag lai.

**Ningol chak kouba;** is a grand festival of feast, generally arranged by the male group(father/ brother) of a family in honour of the female group(daughter/sister). Married women from even distant places come to their parent's house. The festival corresponds with ' bhai dooj' in northern India.

**Ralha yatra;** it is the second biggest festival of the Hindus in India as well in Manipur.

**Lui-Ngai-Ni;** it is the collective seed sowing festival of the Naga tribes of Manipur celebrated every year on 15<sup>th</sup> February. The festival marks the onset of the sowing season and is celebrated every with great zeal. The celebration of Lui-Ngai-Ni festival meant praying to God for good plantation and blessing for a bumper and bountiful

harvest. The Gods of crops are invoked during this festival to shower blessings on the seeds for a good harvest and the general well-being of the people.

**Christmas;** it is largely celebrated by the tribal Christian population of Manipur with much fun fare. It is celebrated on 25<sup>th</sup> December.

**Dances of Manipur;** Dances unfold the ancient tradition and cultural heritage and bring out the best qualities of heart and head through a grand blending of music and rhythm. A brief description of the dances of Manipur is given below;

Khamba thoiba; a dance of dedication to the sylvan deity is a part and parcel of Moirang lai- haraoba. This dance originates from Moirang, a village in the south-west of manipur and the birth place of Manipur legendary lovers. Thoibi and khamba, from whose names the name of this dance derived.

Pung cholom; pung or manipuri mridanga is the soul of manipuri sankritana music and classical manipuri dance. Its highly refined classical dance characterized by the modulation of sound from soft whisper to a thunderous climax and is performed as an invocatory number proceeding the Ras lila and Sankirtana.

**Ras lila;** this dance depict the fond of Radha for lord Krishna as well as the sheer devotion of the goddess towards Krishna. As to the composition, the performance is a combination of duel, solo and group dances with graceful costumes. Kunja ras, maharas, basanta ras etc, are some of its divisions which are based on their performance and time.

Some of the important tribal dances of manipur are kabui naga dance, mao-maram dance, paite dance, taraq wa dande, tangkhul naga dance, thadou kuki dance etc.

### **Traditional games**

Manipur have been successful to clinch number of national and international crowns in the field of games and sports. The state is proud of having some indigenous games. They are- Sangol kanjei(polo); it is the most famous indigenous outdoor game of Manipur. This is a challenging game played on horseback swinging the polo stick with equal gutto between two teams. The origin of polo is shrouded in myths and religion. It was Lord Marjing who introduced the game to ancient Meiteis during reign of King Meidingu Kangba. Mukna kanjei(wrestling hockey); it is also a very popular game in Manipur.

Yubi-lakpi(rugby); it is played using a greased coconut.

Naga wrestling.

### **1.5 Economic life**

Agriculture occupies the most prominent position in the state's economy. It stands as the chief occupation of the people supporting about 84% of the total population. Agriculture sector contributes a major share to the total state's domestic product and provides employment to about 63.93% of the total working force in Manipur. Permanent cultivation in valley districts, while terrace cultivation is practiced in some parts of the hills and jhuming or shifting cultivation is widely followed in most of the hills. Rice is the staple food of Manipur and is grown both in hills and plains areas. Cultivation is almost entirely single crop with rice accounting about 90-80 percent of the total area.

The main categories of livestock in Manipur are buffaloes, cows, sheeps, goats, dogs and pigs. Cows and buffaloes provide motive power in wet/terrace cultivation. The main livestock products are milk, eggs and meat.

The state offers a good scope for the growth of industries based on forests, agricultural raw materials and minerals. The traditional cottage industries and few small scale industries denote the industrial activity. The handloom industry is well developed and provides employment opportunities to the people of Manipur. Handicraft is another important industry in the state. It has its own unique identity amongst the various crafts of the country. Handicrafts industry accounts for contributing to the economic development of the state. The handicrafts are cloth's embroidery, cane and bamboo, ivory, stone and wood curving, metal crafts, antler decorative, dolls and toys, various baskets products, artistic weaving etc.

Natural wealth; Manipur is the abode of a large number of birds and animals. Many migratory birds are also seen. Sangai the dancing deer is only found in Manipur. The Lotak lake is a natural wealth of the state which is very useful resource and it meet the needs of its citizens, that is hydro power project, which is situated in Bishnupur district Moirang 49 kms away from the state capital. It is also said that the radius of the lake is 86 kms.

## **1.6 Climate**

Manipur is not extremely hot nor extremely cold except in Ukhrul, Mao, Tamenglong and in other hilly region cold is rather intense. In Jiribam and Moreh heat in summer is a little oppressive. Physical features of the state can be divided into two distinct

climate zones the cold windy and rainy hill area. There is no hot distinct and dry season in Manipur. Winter season starts from December and last till February in which January is the coldest month. Rainy season starts from June to September. April and May are the hottest season. The most pleasant months are March and October. The rainfall in the south western hill range Tamenglong and Jiribam is much higher than the rainfall in the eastern hill range and the central valley area. Average annual rainfall is 147.21 centimeters maximum temperature is 36 degree Celsius and minimum temperature is 0.0 degree Celsius.

### **1.7 Flora and fauna**

**Flora;** Manipur is blessed with a vast variety of vibrant and enchanting flora. Many of these floras have been an integral part of Manipuri mythology, culture, tradition and literature. Throughout the ages, different varieties of indigenous herbs and flowers have been used in religious rites, traditional festivals, traditional cuisines and traditional festivals and other customary celebrations.

**Fauna;** Since from the ancient times, animals have been an indispensable part of Manipuri civilization and culture. The complex but inseparable proximity in the man-animal relationship is often highlighted in the myths, legends and folktales of Manipur. Various kinds of animals and birds often feature in many Manipuri folktales.

### **1.8 Language**

The official language of Manipur is Manipuri and English. The major languages are Manipuri, Hindi and English.

**1.9 Religion.** The Nagas of Manipur were religious and god fearing people. Their traditional religion was a mixture of theism and animism. There were many elements in their religion, they are viz-

- a) Animism
- b) Ancestor worship
- c) Stone worship
- d) Magic
- e) Mythology
- f) Naturalism
- g) Polytheism
- h) Superstition
- i) Taboos and
- j) Tokenism

At present the people of Manipur followed different religion viz- Hinduism, Christianity, Islam, Sikh, Jainism and Buddhism.

### **1.10 Brief history of Education in Manipur**

In ancient Manipur, there was no concrete system of formal education. The only educational system was transmission of knowledge from generation to generation through oral traditions like folklores, folktales, folk proverbs, riddles, legends and anecdotes. Social education was traditionally practiced in which social values and practices, and other knowledge are orally shared and transmitted across the generations.

Historically, before the arrival of the British, there was no primary school for formal education in Manipur. In 1885, Sir James Johnstone, the then British political agent, established a school at Imphal with the consent of king Chandrakirti. The school was later known as Johnstone Middle English School. Thereafter, William Pettigrew, the first Christian Missionary to Manipur opened another school at Imphal, followed by a few other schools in the hilly areas, as a part of his missionary activities. In spite of the prejudice against female education during those days, a separate Girls' Primary School was also established at Imphal in 1899.

In 1909, the first batch of students appeared the Matriculate Examination at Sylhet (Dhaka), as there were no high schools in Manipur in those days. After a few years, in 1921, Johnstone M.E. School was upgraded to High School level, and it was affiliated to Calcutta University. By 1936, there were altogether as many as 60 schools in Manipur.

During 1939 – 1943, education in Manipur was greatly affected because of the outbreak of the Second World War. It was only after 1944 that few schools re-started functioning in Manipur. Since then, there has been a sharp increase in the number of schools and enrollment in Manipur. In order to cope with the expansion in all stages, a separate department of Education was created for the first time in Manipur on the 20<sup>th</sup> January 1950.

Realization of the importance of higher education came to the people of Manipur only after the end of the Second World War. In 1946, a college was established at Imphal in the name of Maharani Dhanamanjuri (Ngangbi Maharani), the Queen, wife of King Churachand Singh K. C. S. I., C. B. E. The establishment of Dhanamanjuri College

marked the beginning of a new era in the development of higher education in Manipur. In the following years, a number of government and private Colleges sprouted up providing higher education to a number of aspiring students. In 1972, the first Medical Institute in Manipur, the regional Medical College came up, and it later grew up into a regional level Institute as Regional Institute of Medical Sciences, RIMS.

The long cherished desire of the people to have a University of their own was fulfilled in 1980 with the establishment of Manipur University at Imphal, which was later upgraded as a Central University in 2006. Another Central University emerged in 1992 in the form of Central Agricultural University.

Since then, there has been a mushroom growth of government and private Institutions in the state providing various avenues of education, including technical and professional Institutions

such as MIMS, JNIMS, NIT, MIT, IIIT, and so on, making Manipur one of the leading educational hubs of the North East Region.

### **1.11 Contribution of Christian missionaries in Manipur**

The missionaries had also contributed towards the spread of modern education in Manipur. Among the Missionaries, William Pettigrew of the American Baptist Mission, the North East India General Mission and the Roman Catholics made various efforts for the establishments of schools both in the hills and the valley areas in Manipur.

In 1894, William Pettigrew sought permission from the Durbar for the establishment of one Mission school at Imphal area. But his request was turned down since spreading



of Christianity was not liked by the people. He was permitted to establish one lower primary school in the valley areas in the same year at Moirangkhom. His knowledge of Manipuri, which he learnt at Calcutta before he came to Manipur helped him to start his teaching immediately. However, he could not continue his work after six months of working at Imphal for, most of the Manipuris who were converted to Hinduism objected his teaching on Christianity. Maxwell, the then political agent sensed the danger of the new emerging situation in Manipur caused by the teaching of Christianity by the Missionary. He advised Pettigrew to discontinue his work. He was suggested to work in the hills at his own risk. As such he went to Ukhrul, on the east of Manipur which was inhabited mostly by the Tangkhul-Nagas.

### **1.12 The arrival of Christianity in Maram**

The dawn of light in this part of the dark world (M/Khullen) was brought around the year 1935. God's jealous man in the person of Mikhrii Lohrii from Pudunamai took the untrodden path to preach the word of God. As an evangelist under Sadar Association Maram area become one of his Mission field. He was joined by K.Puni who was also from Pudunamai in preaching the word of God. The duo frequently visited N'zangmai and Kasummai village that they became no longer strangers. They knew that mass evangelism was not possible, as such they have to take up the painstaking task of going door to door. They made friends with the people and won their confidence slowly and steadily. In the post-World War 2, Hepuni of Punanamai was said to be posted at Maram Khullen L.P. School as an assistant teacher. In God's wise plan, he deputed Ch. Puni an evangelist by paying Rs. 10/- (Rupees) from his

emolument. Since then he became familiar to Maram people. Now the trio worked together with the same zeal of bringing the people to 'The Great Light'.

They used to go from household to household proclaiming the word of God. As they spread the message of love and the power of this wonderful saving grace for mankind. People began to incline their hearts. The like-minded people were then gathered and prayer fellowships were organized from time to time at Taru Kamba's house.

In 1953, a group of people from Purul rosofii came preaching to N'zangmai village along with their rations. They were the first ever preaching team to come to Maram. During which Sagong Karang was the chief of Maram. When Sagong Karang saw them he got upset and enraged. He called them man eaters for they carried pork with them. After much persuasion, the preaching team enticed the king and won his favor. The king changed his heart and allowed them to encamp in the village. The preaching team gathered the crowd by night for social gathering and have fun together. They presented them with Christian songs and skits. In this process of social interaction, those like-minded men and women who had a soft corner for Christianity were greatly enthused.

### **The first Maram Christian pioneer**

In 1945 Ngouni Kangba took his son Ngouni for education to Pudunamai Lower Primary School. There he came in contact with the Christians and became a Christian himself. To be the first witness for Christ he paid great price as it was common to early Christians in the past. He was scorned, ridiculed and ostracized by people. As

decided to face the eventuality of come what may, he bore the thorns gladly and silently for the Lord.

As a faithful follower of Christ he convinced Ngouni Karaiba to accepting Christ as said in Mt. 28:19. The duo now became soul mate and a lover of Christ. Before more people were convinced, he faced the wrath of the village aiders.

When the village chief and elders came to know that Ngouni Kangba had become Christian and had also converted Ngouni Karaiba, they took a serious note of the outcome. They decided to take a strong disciplinary action upon them. They knew that the pagan faith would be jeopardized if the problem is not knitted in the bud. In order to curb their activities and chartered them to re-embrace the old pagan practices once again the two early Christians were ostracised and driven away from the village. The elders' strong note of disapproval to foreign religion and strong disciplinary action upon the two early converts lulled the other like minded people for a brief period of time.

Being recalcitrant for Christ cost the two early Christians dearly unable to stay in the village Ngouni Kangba settled down in a field called Magalu. He practiced his new faith alone in his small hut. In order to remember the Sabbath day he used to pick a pebble each day and pocket them. When the stone he pocketed reach seven, he takes rest and observe the day as Sabbath day. The village elder's effort to discipline him and made him re-embrace their faith failed miserably. Finding him resolute and steadfast in his faith he was further driven away from the field. Leaving his small hut at magalu he headed to Makhui Punshimai where there were fellow Christians. There and then he swore not to pass a roger on his hair until fellow Christians emerge from

Maram Khullen village. He constantly kept praying for the people that they may come to know the truth and see the Great Light. Many years later when he heard that a group of believers from Maram Khullen were going to establish a village at Lumsyiipou he came and joined them.

Ngouni Karaiba without exception had to bear the pain and agony that his predecessor Ngouni Kangba went through. He abandoned his sweet home for an alien village. He settle at Tama one of the Liangmai village. It is regretted that he did not come back since his departure.

### **1.13 Historical background of Senapati district**

The senapati District is located in the northern part of Manipur. It is bounded on the east by Ukhrul District, on the west by Tamenglong District, on the north by Phek District of Nagaland and on the south by Imphal East District and Imphal West District. It has a population of 3, 54,972 with a literacy rate of 75%. The District is at an altitude varying from 1016 m to 1788 m above sea level. The hills run along the north south direction gradually slope down towards south and meet the Imphal valley. Senapati District was earlier known as Manipur North District which came into existence w.e.f. from 14 November 1969 with its headquarters at Karong. Later the district headquarter was shifted to Senapati on 13 December 1976. The District came to be known as Senapati District w.e.f. from 15 July 1983.

The District is endowed with kaleidoscopic landscape of blue hills, green valleys, serpentine streams and rivers flowing through mountains and deep gorges. Rich varieties of flora and fauna adorn the land. Agriculture is the main occupation of the

people and terrace cultivation is generally practiced by the people. 80% of the area is covered by forest and remaining 20% is arable land.

It is a district inhabited by various ethnic tribal communities viz ,Mao, Maram, Poumai, Thangal, Maring, Tangkhul, Zeliangrong, Chiru, Nepali, Vaiphei, Chote, Chiru, Maring. Manipuri is the lingua- franca of the various communities of the district. Christianity, hinduism, Buddhism are the major religion of the people of the district.

Senapati is an entirely rural economy and agriculture is the main occupation of the people. Paddy, maize, potato, cabbage, cereals are the main economic crops, cows, buffalo, pig, goats are the main economic animals of the district. Both jhum and terrace cultivation is done in the hill slopes of the district.

#### **1.14 The Maram Tribe of Manipur**

The Maram tribe is a Naga ethnic group of Manipur. They inhabit in Senapati district, which is recognized as a scheduled tribes under the constitution scheduled tribe's order 1950. There are about 43 Maram villages. According to the India census 2011 the population of Maram tribe is 39,317. The history of the Marams is interlaced with frictions and resentments, chivalry and heroism, marked also by episodes of bloodshed and exploitation. They too were head hunters like many other Naga tribes in the past.

#### **1.15 The legend of Maram origin**

The legend of the origin of Maram presents several features of interest. In the first place the ancestors of the village came from the west. They were a couple

madungkasyii and samutingdangpui, and fell out that a great flood came and destroyed all mankind but these two couple finding themselves alone they did not know if they might properly marry and therefore went out into the jungle together.



**View of Maram Khullen village (the original village of the Maram tribe).**

There what befell them showed that there was some hindrance to their union, and they dreamt that night, and in their dreams a god came to the man and told him that they might marry but on the condition that henceforth none of their descendants should eat the flesh of the pig. Thus to this day the pig is forbidden to the men of Maram and to all the villages that follow Marams. Then we have the almost totalistic connection of an animal. Because according to a story man was created out of 'nset' a larva that

infest the oak tree and the woman out of the water beetle call 'samungpui' and place them at Katunglung. Then as a small matter of sociological importance, the consummation of the marriage occurs, not in the house or village, but outside in the jungle. From the couple to those union divine consent had thus sangmuk and maram pungsá. The elder went to Cachar and the younger, as his name shows, founded the village of Maram.

#### **1.16 Need and importance of the study**

Education concerns all spheres of human activity, its aims are scattered through a wide variety of fields, which everyone acknowledge. Education system in itself is essentially ethical, social, patriotic, and ideological in nature. Education also helps to adopt with present situations and ability to make policy decisions. Education as an all round development of human kind throughout life is persistent and pertinent. Education is the best cure of any problem that arises in society or international relation etc. The main function of education is to promote and balance development of the physical, mental, emotional, social, moral and spiritual aspects. Education mobilizes and promotes social welfare and progress.

The Education Commission (1964-66): "Education ought to be related to the life, needs and aspirations of the people so as to be a powerful instrument of social, economic and cultural transformation".

Gandhi: "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit".

Rabindranath Tagore: “Education emancipates us from the bondage of dust and gives us wealth, not of things but of inner light, not of power, but of love, making the truth its own and giving expression to it”.

Aristotle: “Education is the creation of a sound mind in a sound body”.

Pestalozzi: “Education is the natural harmonious and progressive development of man’s innate powers”.

For development in any sphere education is the foundation, every society/community flourishes with the progress of education. Every race has the desire to develop and go forward with the rest of the world.

The Maram society has gone through a remarkable change under the influence of modern/western education and Christianity in their approach in various aspects of life. It is very important to carry out this kind of study in the modern age because traditional culture and values are being replaced by modern/western culture. In order to pass down the rich tradition and culture to the younger generation it is important to document and arrange it suitably in a written document (book) for the future Maram society in particular and Nagas in general. This type of study may serve as a catalyst to create more awareness in young people regarding their tradition and culture and also create a need in older generation to educate their children and younger generations. The present study is based on the historical development of education among the Maram tribe emphasizing the importance of education and its role impacting the people in every sphere of human activity. The impact and outcome of whatever education that was available to the tribe was studied, which can be a feedback for the people for impetus for educating their new generation. It is hoped that the research



outcome would help to emphasize the need of women education and their empowerment and the importance of educating both male and female equally without any bias on grounds of gender. Education is a lifelong process, be it informal, non-formal and formal education, an individual learn and acquire experience from daily day to day activity.

There is no script or written records about the development of education being maintained basically about Maram. This problem made it difficult for the researcher to collect information and data in the field of education. History constitutes a very important part of the entire structure of education.

It is very important to know how development of education started from morung system to modern school/formal education institutions. To have an idea of how people were educated in the past in Maram society. In order to know this existence which were not known to the present generation and also to develop new information about what happened in the bygone days and retranslate the events in the light of the information available and enquiry to many historical problems. The main purpose was to arrive at an account of the past so as to gain clear perspective of the present, this thought has prompted the researcher to study the historical development of education among the Maram tribe with a hope to know more for the attainment of desirable aims among the people.

### **1.17 Statement of the problem**

Statement of the problem is one of the most important components of any research work because it gives a clear vision to the researcher to proceed towards the objectives

keeping in view with the nature of the study. The present study is designed with a view to understand the history of indigenous education of the Maram society which existed since time memorial. And it also attempts to examine the development and changes brought about by formal education among the Maram tribe of Manipur.

Keeping this point in view, it is proposed to undertake research on the topic: “A Study of the Historical Development of Education among the Maram tribe of Manipur.”

#### **1.18 Definitions of the terms used**

**Education** – education is a lifelong process. Human beings keep on learning and training themselves throughout their lives. They mould their behaviour, their concept of life and content of knowledge through the influence of the environment and their experiences.

**Maram tribe** – the Marams constitute one of the major tribe of Senapati District in Manipur.

**Historical development** – here it refers to the progress and growth of education over a certain period of time.

#### **1.19 Objectives of the study**

1. To study the traditional (indigenous) form of education.
2. To study the development of education in the post-independence period.
3. To study the contribution of government and private enterprises in the development of education in Maram area.

4. To study the changing role of the Maram people as an impact of modern education.
5. To identify the problems that hinders development of education.
6. Suggestions for improvement of education in Maram society.

#### **1.20 Delimitation**

The study was confined to the historical development of education among the Maram tribe of Manipur.

## **CHAPTER II REVIEW OF RELATED LITERATURE:**

### **2.0. Introduction**

Review of the literature is an essential aspect of any research study. It is essential for the researcher to understand the trends of modern research carried out by the different people. It lays the foundation for the research's entire investigation. It helps the researcher to be acquainted with the current knowledge and practices in the area in which he/she is going to conduct a research. The researcher can also improve the design of the investigation by going through other researches. Review of the related literature also gives understanding about the research steps, process, procedures, methods, suitable tools, techniques and how to analyze and interpret the data, style of writing and reporting in the complete thesis form.

Review of the related literature means a careful review of the research journals, books, dissertation, thesis and other source of information which is related to the problem to be investigated. Walter R. Boy said, "The literature in any field forms the foundation upon which all future works will be built".

This chapter presents a brief summary of the studies undertaken by individual researchers, organizations and commissions during the last few decades. It provides the researcher the glimpse of research steps and procedures as to how he should proceed towards his study. In this connection, the investigator would like to point out some of the things that which were encountered before undertaking this study. The investigator of the present study has also gone through some books, dissertations, survey of research in education, journals etc. The investigator has tried the best to

collect necessary materials available about all the related studies which have been conducted.

An attempt has been made to provide a brief review of the research studies that have been done in the areas related to the historical development of education among the Maram tribe of Manipur. The reviews have been reported under the following categories:

**1. Studies done in India**

**2. Studies done in abroad.**

**2.1 Studies done in India**

**1. LAKRA, S. (1976)** conducted a study on Impact of Education on the tribal of Ranchi District. The purpose of the study was to investigate into the damages that have occurred due to education in the tribal people especially in their socio-economic and political spheres. The progress of education of these tribes before and after independence and its impact on their social, cultural, political and economic progress has been presented historically. The studies found that education brought three folds benefits, viz, they got their land back, got emancipated from forced labor and had their self-respect reinforced. Education made them free from poverty, ignorance, social taboos and superstitions. There was change in their outlook of life. They picked up clean habit of discipline, thrift, hard work etc. Gradually the tribal's became educated, conscious and sent their children to schools. The primary agriculturist tribal are gradually migrating to cities, neglecting agriculture, tribal handicraft and traditional mode of living. Recently there has been a re-awakening among more educated and brighter sector for the preservation of all good in culture of the tribal.

**2. Masih. J (1976). “A study on the contribution of foreign Christian missionaries towards education in India”**

The objectives of the study were:-

- i. To investigate the systematic horizontal growth, variety in the field of education, and the characteristic features like curriculum, supervision, examination, fixed time table and the like introduced by Christian missionaries in their education.
- ii. To find out how the spread of their institutions influenced contemporary education and to what extent the system of education were suited to conditions in the country; their auxiliary and other majors helped to promote new education in the country and how far they influence the people and the decision makers earning their sympathy for new education and enhancing the esteem of both the teachers and education in general.
- iii. To study how far education in India, good or bad was the result of their influence.
- iv. To study up to what extent they led the parallel local agencies to take to education a major for amelioration of the condition of the people.

The findings were:-

- i. Missionaries had enjoyed marked chronological precedence practically in all the significant areas of educational development in the country.
- ii. The new education had adopted itself adequately in the various regions of the country and their education was universally accepted.

- iii. The early 19<sup>th</sup> century tended to stress missionary leadership which repeatedly opposed and effectively thwarted the government policy of intended unconcern in the provision of educational facilities.
- iv. Missionary school and colleges, through experiments carried out in various spheres and situations had evolved a diversified and broad based pattern which was eventually adopted by the state with modifications. The positive influence, though in traces was that of the practice of submitting periodical inspection reports. The private sectors and the system of grants in aid in education in the country were functionally and inseparably interlinked. The adoption of the grant in aid system was found to have resulted from the government's inherent inability to provide facilities in an adequate measure.
- v. Reconstructing the curriculum was evidently the first expressed concern of the missionary educators in the dimensions of new education. Missionaries' had emphasized the mother tongue at the lower level. The English language was also taught. The teaching of religion was also introduced.
- vi. Tuition Excellency of missionary enterprise was universally accepted as a determinant of the widest and for enduring influence on the development of missionary institutions was symbolized in the articulate withdrawal of the state in their favour.
- vii. They introduced more uniform and systematized instruction as against the characteristic inadequacy of any system in the existing school which further adhered to customs than experiment.

- viii. To help teachers attain professionalism, they designed thoughtful education-cum-training programmes.
- ix. They made available suitable inexpensive textbooks.
- x. Traditionally teachers got their remuneration direct from pupils, generally in kind and entirely voluntarily.
- xi. Facilities for girl's education of varying types and levels including for teachers preparation developed more rapidly in the ensuing decades than during any previous period.
- xii. Printing, translating, literature, journalism and preparation of textbooks were found to have been ever applied by the missionaries as effective tools of the innovating functions of their education.

### **3. Singh S.G (1978). "Impact of Modern Education in Manipur, A case study of two Meitei villages."**

The main aim of the study was to examine the role of education in the modernization process which was taking place in the rural areas of Manipur, particularly in the two Meitei villages. An attempt was made to make the study a micro sociological one. Thoubal and Ngakchroroupolpi, were selected. Based upon the census findings, 215 educated as well as uneducated adults were finally selected from these two villages by adopting the stratified random sampling technique. Stratification was done on the basis of education variable. The sample consisting of 160 adults from Thoubal and 55 from Ngakchroupokpi village was then interviewed with the help of an interview schedule. The participant observation method was also employed to collect data.



The study revealed:-

- i. In many social variables the educated persons possessed more modern attitude than the less educated and illiterate persons.
- ii. The actual behaviour of the persons was not consistent with the ideal and anticipated forms of some variables.
- iii. A large number of educated persons were in favour of giving freedom to the individual in the selection of their life partners. Educated boys and girls get married at a latter age as compared with the illiterate groups.
- iv. Education influenced and changed a number of traditional practices.
- v. There was a positive change in the structure of expectation with reference to the ethnic endogamy among the educated people, occupational and social mobility, social structure, traditional community life, social order, attitude, behaviour, family, village community, religion and values etc.
- vi. There was a great and significantly positive impact of education on various aspects of life of the village people.
- vii. Education was looked upon by both the educated and the illiterate persons as the path to all round progress, self improvement and autonomy.

**4. Agarwal. M (1980)** studied the impact of education on social and cultural modernization of Hindus and Muslim women. The findings of the study revealed that education played a very important role in changing the attitudes of women to various social practice and traditions. Religion influenced the attitude to a great extend. Muslim women emerged as more conservative than Hindu women. Women belonging

to nuclear families were more conservative than Hindu women. Whereas, no difference was indicated between the groups in the case of Muslim women. Educational status of the father/husband did not influence the modernity level of Indian women. However, it was concluded that tradition had very strong pull away both Hindus and Muslim.

**5. Hokise Sema (1980)** in his book “Emergence of Nagaland” wrote about the Economic transformation in the following way:

On the economic front Nagaland is poised for greater economic progress which is now dependent on a scientific development of the available resources of raw material, manpower and their potential markets. At the juncture the important factor is the development of the right person for the right jobs. The main thrust now is to enrich the countryside through a silent revolution after building up the necessary infrastructure. Along with the public sector, adequate attention must be given to all small scale and cottage industries in order to generate self-employment schemes. The educational system of the state has to be made more employment oriented with more emphasize on technical and vocational institutions. It also should be such as to inculcate pride in the ethic of work leading to self-confidence and self-reliance.

**6. Sudir Kumar, (1980)** conducted a study on impact of education on social attitudes of people in some backward villages of Malabar. The objectives of the study were to find out the extent to which the people had been transformed from the traditional to modern under the impact of education, the influence of education on social attitudes

and socio-cultural attitudes of the rural people. The study found that education played an important role in changing the attitudes of the people in the field of family planning, employment of women, dowry system, media exposure, social participation and co-education.

**7. Modi B.M (1981)** investigated the influence of education on socio- economic status as follows:-

- i. The status enjoyed by a person depended on his educational level.
- ii. The study of education and land holding showed that the quality of land holding has no relation with the socio-economic status of the person.
- iii. The influence of education in case of farmers, education above S.S.C did not bring about a change in the increase rate of their annual income.
- iv. Those who were illiterate in the general population thought that their status in the family was determined by their status and locality was determined by their economic condition.
- v. Those who were educated did not give importance to age, but thought education to be determining the social status.
- vi. Educational development by itself played only a limited role as a catalyst for promoting economic equality as educational expansion and not results in an increase in employment opportunities or a decrease in the differences in educational attainments among various socio-economic groups.

**8. Pajapati G.K (1982)** conducted a study to assess the social consequences of education among the scheduled caste. The major findings were:

- i. The education had been able to loosen the caste ties. They were in favour of continuance of caste system.
- ii. The advantage of such feeling among the scheduled caste was the benefit enjoyed from the reservation policy.
- iii. For they have a feeling they were exploited by officials and politicians.
- iv. Thus, they regarded economic advantage as more important than other.

**9. Singh. R. (1982).** The purpose of his investigation was to study the social change among the tribal's at different levels of education namely primary, secondary and higher education. The study was conducted on the population of Ranchi District in Bihar which was pure dominantly tribal's areas. The main findings of the study were:

- i. Significant difference were found in areas like occupation, housing pattern, family income, health habit, uses of dress, luxury, hobbies and recreation , economic planning, participation in political activities, alcoholism, and use of physical punishment among the various group in various level of education.
- ii. Differences were not significance in areas such as family organization, food habits and adult education.
- iii. Educated tribals had changed their way of living, thinking and doing. They had gained the conscience towards modernization and westernization. Thus, education is to be instrument of social change among the tribal's.

**10. Battarchajee R.N (1983)** studied on Socio-Economic Strategies of Education in Nagaland – a historical study.

The study was an attempt to determine the extensity and intensity of influences and contradiction of the different socio-economic factors to education in Nagaland for a period of about fifty years, starting from the days of western education introduced in the state by the missionaries in the thirties(30s). The coverage of time was considered with a view to establishing facts about the history of education in Nagaland and to evolve socio- economic strategies of educational growth and development to be used for educational planning in the state. The Findings were:

- i. Parental illiteracy was one of the major factors, which stood in the way of education in the state during the period 1930- 50. In the 50s, due to the increasing interest of parent in education the children of the period could avail of the opportunities for education. Parental education operated against wastage in education.
- ii. Parental occupational status determined the level of education of the children at all period during the years covered by the study
- iii. Parental economic status determines the level of education of their children.
- iv. The socio-cultural environment influenced educational growth. This agreement about the fruitfulness of the education provided in the early years of implementation of the programme was noted, primary, due to its divergent from current socio- cultural practices. In the fifties (50s) improvement in the field of education in the state was noted to the initiative of the Christian missionaries and the government.

- v. Due to lack of proper facilities, there was no proper educational growth during the period 1930- 50. About 9% of the respondents had facilities for primary education during 1930- 40. Hardly 1.7% could obtain secondary education during the 50.
- vi. Disproportions in provision of facilities were also an important factor of educational growth. The kind of provision that have been made available for education seemed to have encouraged quantitative growth only.
- vii. Parental illiteracy and ignorance, indifference to the needs for education, economic hardship, the fact that the vast majority of the people were cultivators and inadequate educational facilities were the few important factors which determine to the educational growth in the state.

**11. Thapan (1984):** Investigated the role of school as socio-cultural system. The investigation revealed that rituals and ceremonies were representatives of both ideological and educational form of discourse. The teacher culture study revealed that the existence of two kinds of teacher, the ideological and professional, depending on their mode of recruitment and varying commitment to the ideology in particular and education in general. The pupil participated with their differing perspective. The pupil culture was not autonomous but articulated in interaction with internal influence, predominant among which were the home and the teacher.

**12. Joshi, N.D. (1985)** conducted a study on socio-cultural and Education conditions of Adivasis in Kerela. The main objectives of the study were to survey the socio-

economic and educational conditions of the Adivasis and found that the majority of the tribes were very backward in their socio-economic and educational conditions. They still maintained some of their traditional cultural activities and their dwellings were very poor and did not have facilities for children's study at home.

**13. Khan, M. S. (1987)** made an analytical study of traditional Muslim system of education and its relevance in the modern Indian context.

A critical evaluation study of the literature to identify the basic principles, the philosophical, sociological and historical points of view, the objectives, the role of teachers and curriculums of traditional Muslim education was undertaken. The major findings of the study were:

- i. The main aim of education according to Quran is the creation of the good, right man who worship god and build up the structure of his life according to the principles of Muslim jurisprudence.
- ii. The history of Muslim education was divided into four periods – Jahiliah, the prophet's orthodox caliphate, the Umayyad period, the Abbasid period.
- iii. Curriculum of Muslim education revolved round the Quran, Hadith and Muslim jurisprudence till the close of 15<sup>th</sup> century in India.
- iv. Traditional Muslim education was relevant to Muslim individuals because they could not perform the essential duties of Islam without knowledge of the Quran and Hadith. It was relevant to Muslim as a community for transmission of knowledge of Islam to the next generation.

- v. The relevance of traditional education in term of its curriculum was limited. It included logic and philosophy which had outlived their utility and excluded mathematics, science and English. It provided a common course ignoring the need of different types of services expected to Muslims. It also failed to achieve certain national goals such as social and economic justice and equality of status opportunity.

**14. Krishnamoorthi S. (1987)** conducted a study on English education and its impact on society in Bombay. The objectives were to provide a historical account of the growth of western education with special reference to the policies formulated by the Government of India during the period 1854-1905, to study the development of English education and its impact on the society in Bombay. The hypotheses of the study were:

- i. English education has played a very important role in the process of social change in Bombay.
- ii. It has brought not only social change but also political, economic and cultural changes in the society.
- iii. Changes brought about by education were permanent and transcendent in nature.



The Findings were:

- i. A westernize intelligentsia had emerged among the Indians by the sixties of the 19<sup>th</sup> century and leaders of this class become the torch bearers of new modern India.
- ii. To reform for the emancipation of women. Reaching education to women, abolition of Sati etc. was achieved by the reformers who were the receiver of modern education.
- iii. Modern education was responsible for emerging of middle class in the society.
- iv. English education had its impact on culture of the people too. Considerable changes had taken place in the ways of life of the educated Indians. Higher education changed the outlook of urban girls and this made them less particular about traditional and cultural rules and rituals.

**15. Henia, Ashikho (1988) conducted a study of the growth and development of education in Manipur (1947-68).**

Objectives of the study were:-

- i. To critically analyze the historical and political background of Manipur.
- ii. To examine the state of general education and how the education administration functioned according to the changing political climate from time to time.
- iii. To study the progress of primary, secondary and higher education in Manipur since independence.
- iv. To analyze the state of education in the hill areas and

- v. To study the missionaries contribution towards education in Manipur.

Findings:

- i. The modern system of education developed late in Manipur. During the monarchical days education was based on physical prowess: physical education was more valued and literacy education was neglected. The arrival of Hindu vaishnavism along with Bengali language and the Bengali script for the Manipuri language marked a turning point in the state's education with the coming of colonial rule a formal system of education was introduced in Manipur.
- ii. Women's education was not encouraged in the tradition bound society of Manipur. The missionaries provided incentives for girl's education. In the post-independence era special stipends and free education to girls up to the high school standard were provided by the government and steps were taken to educate public opinion in favour of girl's education. The government appointed women teachers provided free books and writing materials, popularized mixed primary schools etc.
- iii. The western Christian missionaries contributed a lot to the rapid development of hill tribal education. After the special constitutional provision for tribal educational programmes, tribal education increased in geometrical proportion by getting all incentives and facilities.
- iv. The gap between the hill tribal's and plain tribal's in education appeared to be sufficiently wide due to religious, language and economic reasons, followed by constant political unrest including communication. The government has to

examine the welfare measures and safeguards extended to the hill tribal's and the results of such measures with special reference to their constitution with the National Education Policy (NEP).

- v. Adult education or social education was launched in Manipur to remove illiteracy by opening up adult literacy centers, community cum-information centre, village libraries, rural youth services. etc.
- vi. The earlier role and contribution of Christian missionaries in the rapid educational development of Manipur was note worthy. The mission education quickly flourished in the valley, plain areas, especially in and around Imphal.
- vii. A complex of political and insurgency activities then hampered the progress of education in the hill areas.

**16. Lalrinkimi (1989)** conducted a study on socio-cultural correlates of modernity in Mizoram and found out that education was effectives in molding the attitude of the subject towards modernity. Socio-economic status, occupation, family income, parental education, media exposure, urban orientation and contact with other culture appeared to be significant socio-cultural factors affecting the attitude towards modernity.

**17. Joseph Ahtickal (1992)** In his book, Maram Nagas, a socio-cultural study writes. No living creature is static; it is dynamic in its development from the past to the future. In this march from the past to the present and to the future, there will always be changes taking place in the modes of behaviour of any tribe. The Marams too have

undergone changes in its evolution as a tribe these changes are to be analyzed in relation to their behaviour as a tribe. But this is possible only if we study the guidelines of behaviour. These guidelines of behaviour are manifested in Maram customs, festivals and other cultural traits. These guidelines offer values to other Naga tribes, of which Marams are a part, and also the world at large.

**18. Milada Ganguli (1993)** in her book on ‘Naga Art’ said about the morung in the eastern Naga was the centre of social life and the biggest and most conspicuous building in an eastern Naga village, decorated with rich carving.

Every morung had a big log drum carved in front in the shape of a head and simple tail on the other end. The sound of a log was really deafening. Formerly the log drum was used for war purpose, to announce the approach of an enemy and his retreat older men of a khel gathered in the morning and evening for clothing for the women the morung was a place they could not enter. During the day, some men brought tools and materials to the morung and used the front porch as their workshop protected from the sun and rain by a projecting roof. They make daos, spears, bamboo drinking mugs and baskets and carve wooden plates and spoons. The porch has a hearth in the centre which is kept burning on cold days and after dark for light. When men however prefer to gather around another fire in the morung hall.

All social activities and good life was taught inside a morung. Every boy was taught various practices and ways of life inside such morung.

**19. Jadav, M.L, 1997:** This study highlighted the major developments in the field of education during the post-independence period in the district of Satara and tries to relate educational advance with the change in the socio-economic life of the rural people. The method used for the study was normative survey method. To interpret the development of education statistical data were collected through different documents. To examine the impact of education on rural socio-economic life relevant data were collected through questionnaire and observation. To select the villages and respondents the purposive and the stratified random sampling methods were used respectively. In all 879 respondents were selected from twenty-two sample villages for the study. The Findings were:

- i. There was a significant advance in the field of literacy in the district during the post-independence period, i.e. increased the literacy rate from 20.6% in 1951 to 55.9% in 1991.
- ii. The decade 1951 – 1961 showed a high increase in the percentage of literacy in the district mainly due to the strict implementation of compulsory primary education act of 1947, Janata Saksharta Mohim and the schooling facilities provided by the well-known Rayat Shikshan Sanstha on voluntary basis in the rural areas of the district.
- iii. During the post-independence period there was a considerable progress at each level of education in the district in respect of numbers of institution, enrolment and the teaching strength.
- iv. A quite faster decrease is witnessed in the number of single teacher schools in the district during the period of only one year, i.e. 1991 – 1992 because

of the decision of the Government of improving the single teachers school into two teachers schools

- v. At each level of education there successive increases in the enrolment of girls as against decrease in the enrolment of boys.
- vi. A period of 1981 – 1991 recorded a high increase in the number of institutions, enrolment and in the number of teachers at secondary, higher secondary and collegiate level due to acceptance of non-grant policy in the field of education in 1983.
- vii. Except in the institution of marriage, in all the aspects of rural social life a change is observed either to some extent or to a great extent due to educational expansion in the district.

**20. Sentimenla (1997):** Department of Education, Nagaland University, conducted a study of Ao-Naga Traditional Education”.

The objectives of the study were the socio-cultural and political life of the Aos. It was found that many valuable traditional cultures which were strong in the past were on the decline and needs to be reviewed by the present society. It suggest that folk song, dance, music, festival, stories, history, legends should be included in educational curriculum. The morung which played the most important role to mould the youngster was the centre for socio-cultural and political life of the Ao Nagas, no longer exist in our society. There are hostel in all schools but if we see them it obviously reflects the grave situation of the maintenance. These need a good hostel in which the students will be administered and disciplined. In such hostel the students get more opportunity

to freely exercise their abilities and learn as they interact with one another in social relationship, bringing people closer together to live in harmony, peace and good will so that there can be understanding for collective good. This would be a place where we could propagate our rich cultural tradition.

**21. Joseph S. Thong (1997)** describe Naga culture as the way of life of the Nagas, the inherited behavior and thought of their forefather passed on to the new generation through oral traditions and day to day practices and conservative lifestyle in the form of custom. Traditional values, beliefs and convention acquired through the process of time, changed innovation and growth contacted limitation and acculturation. The Naga culture, therefore include head hunting, feast of merit, log drum, dress and ornament, festivals, ritual and ceremonies, superstitious belief, customary laws, herbal medicines and indigenous methods of healing, emergence of Christianity and education as the indispensable components of Naga culture.

**22. Imchen, Adila (2001)** conducted a study on cultural values of the Ao Nagas. The objectives were to study the various aspects of cultural values and importance in the present context, to examine the factors that are impeding the development of values in children and to bring out the educational implications on Ao culture. The investigator found change in every aspect where a new idea of living has been adopted due to science and technology, with them came new ideas, custom, belief and practice. The investigator suggested some valuable traditions should be maintained and introduced in the

**23. P. Takotuba, Phom (2001)** studied on the impact of education on Traditional institution in Phom area of Tuensang District.

The objectives were:

- i. To find out the attitude of the people towards traditional system of institution with that of modern system of education.
- ii. To make a general evaluation of the traditional institution.
- iii. To identify the influence of modern education on traditional institution.
- iv. To study the development of modern education in Phom area.
- v. To find out the impact of modern education on traditional institutions in Phom area.

Findings:

- i. In traditional Phom society, morung was regarded as the most important learning centre. It played the role of court Panchayat and school. Morung served as a guard house, fort and worship place.
- ii. The head of the traditional institution was collective in nature. The people such as elderly wise men, warriors, priest and village chiefs were the head by virtue of their special abilities in different fields.
- iii. Verbal and practical method of teaching and learning were followed in the traditional system of education.
- iv. A set of unwritten rules and regulation controlled the whole morung system, violation of this rules were fined or severely punished.
- v. The cultural influence in modern society is the need of the hour, where rapid changes are taking place in every dimension of life. We need a kind



of education which can provide the continuity from traditional to modernity. The cultural values such as respect, honesty should be reserved.

**24. Reuben Shah Shankar (2001)** studied the contribution of Christian missionaries to education in Senapati district of Manipur;

The main objectives of the study were;

- i. To investigate the historical development of education in senapati district
- ii. To find out the contribution made by the missionaries for the development of formal education in the district
- iii. To find out the attitudes of the people towards education
- iv. To find out the present status of education in the district and
- v. To make a comparative study of government run institutions and private run institutions.

Major findings of the study are the following-

- i. The Christian missionaries were the key persons to develop education in the district, they also facilitated with medical services.
- ii. The missionaries introduced alphabets for the tribal districts. They did a lot to introduced quality books in the early educational institutions. They also established school to facilitate the people with education.
- iii. The people have a positive attitude towards education. However, due to the negligence of the government, lack of finance, educational infrastructure, etc, education has not developed as desired.

- iv. The present education system is satisfactory. Everyone is educationally conscious and has realized the importance of education. It is for this reason that education is progressing and everyone is looking for quality education than a mere degree.
- v. The private and the mission institutions are better than the government run institutions. It is found that the products of the private institutions are far better than the government products. Parents prefer private schools more than government run schools. It is also observed that private schools are better disciplined and academically stable, regular in class, competitive, punctual, and hard working and have wider outlook.

**25. Rev. Dr. V.K (2001) Nuh wrote about the impact of Christianity on the tribal's of north east India.**

Before the advent of Christianity and till the latter part of nineteenth century, the tribal world view was limited to the clan or village only. But Christianity has brought in a new world view for the tribal people of this region exposing them not only to Indians but also to the international community. It has transformed the life- style of the tribal society. Intellectually, they have been transformed from universal illiteracy to literacy. Political consciousness is another remarkable contribution of Christianity. The rapid and radical changes of their social life from a primitive and unsophisticated life to a high standard modern life style are all impact of Christianity. It exerted a great influence upon the social and political institutions. Whenever a new mission station was open the missionaries used to establish a school.

**26. Changneu Ndang (2002). “Impact of Education on Socio- economic and Political Status of the Zeliang Nagas.**

Objectives of the study are as follows:-

- i. To trace the early socio- economic and political content which equated as courses of learning.
- ii. To study the changing role of the zeliangs in socio- economic and political spheres as an impact of education
- iii. To identify the education values of the zeliangs
- iv. To know the problems of education socio-economic and political
- v. To know their attitude towards the existing position of education, socio-economic and political
- vi. To contribute to the growth and refinement of anthropological knowledge on the zeliangs.

Findings of the study:-

- i. Most of the population agrees that the condition of education is progressing.
- ii. Community agrees that school instill the spirit of competition to the students.
- iii. Most of them agree that an institution exists to make individual life better, fuller, richer, happier and more fruitful.
- iv. All the respondents agree that education is the basic activity of people in all human societies and reforms the attitudes which were wrongly developed by the children.

- v. Impact of missionaries on education on education has brought positive attitude towards education viz; increase number educational institutions, concerned for quality education etc.
- vi. The early social life of the zeliangs was united. Most of them followed one religion.
- vii. It was found that there exist a cordial relation among teachers, parents and schools organized get together programme to inculcate better communication.
- viii. Education played a vital role in promoting moral and social life of the people. It becomes a necessity for preservation, protection and promotion of culture.
- ix. Mass media like cinema, radio, television, press etc., socialize the individual.
- x. Culture influences the personality of a child.
- xi. All the population agrees that one present objective should be education related to productivity.
- xii. Election takes place by majority stand in some areas and in some areas select by the village elders.
- xiii. The zeliangs accept the introduction of general election on attaining statehood and considered the system good.
- xiv. There was good relation between the leaders and the public. The present leaders are qualified for their job.
- xv. Impact of education helps to avail and maintain written record. It enables the people to choose their rightful candidates.
- xvi. Technological devices like computer, telephone, fertilizers, etc are the impact of education which helps the people to live a more advance life.

- xvii. Mismanagement of government fund and ban of creation of post in the government department is the reason of unemployment.
- xviii. Education system is not job oriented.
- xix. Lack of dignity of labour is also one reason of unemployment.

**27. Vitso Adino (2003)** conducted a study on the customary law and women of the Chakhesang Nagas and found that the main function of customary laws is to bring social contract and a kind of uniformity in the life of the people. But restriction on women was more than on man even though laws are same for both the sexes. This may be due to the fact that women are considered weaker physically than men and the need to protect them from harm may have led customs to be stricter. Such system may have protected woman from unknown danger but in the long run it is found to restrict the developmental process of woman in every aspect of their life.

**28. Shukla, R.P. (2004)** conducted a study on traditional and modern values among University Naga teachers and students in Nagaland.

The study revealed that traditionally male or father as a head of the family who had to care for members of the family, housekeeping by women. Respect for elders, hospitality to guest is traditional values which are continued till modern life. Traditionally Naga society was casteless and classless, dignity and division of labour and sacrifices of animals has been traditions which are continued in modern life. Monogamy as cherished life, bar on marriage within the same class, arranged marriage and sanctity of marriage has been traditional values. Traditionally Naga people

showed faith in and worshiped nature or unknown god. Traditional form of education and morung system has been regarded as quality education. Hard labour, honesty, work culture, belongingness and sharing of others feelings were the basis of Naga life. Naga people depended on forest and agriculture. Law and order at the village level had traditionally been maintained by the village head under customary laws. Customary laws played controlling and regulatory role under which people remained self disciplined. Folk song, dances, indigenous music and instrument were integral part of life which provided traditional Naga society with rich cultural tradition and heritage. The findings of study indicate that both students and teachers shows similar value pattern and also was unanimous value pattern among different Naga tribe.

**29. Diana kiba (2005) “Impact of Christianity on Education among the Sumis with Special Reference to Zunheboto district of Nagaland”**

Objectives of the study were as follows:-

- i. To trace the historical development of education in Zunheboto district.
- ii. To study the impact of Christianity on the development of formal education.
- iii. To find out the attitudes of the people towards education.
- iv. To find out the present status of education in the district.
- v. To make a comparative study of different institutions.
- vi. To suggest measures for further improvement.

His major findings were:

- i. Majority of the respondents agreed that the impact of Christianity brought about the development of education in the district.

- ii. The missionaries introduced alphabets for the tribal dialects. They did a lot to introduce quality books in early educational institutions. They also established schools to facilitate the people with education.
- iii. The people of the district have positive attitude towards education, however, due to negligence of the government, lack of finance, educational infrastructure etc, and education has not developed as desired.
- iv. Most of the respondents were not satisfied with the present educational system and everyone is looking for quality education than mere degree.
- v. Majority of the respondents is satisfied with the enrolment of students and the status of the schools was also found to be well established
- vi. Most of the parent respondents had positive attitude towards education and wanted to know their children's consistent educational progress.
- vii. Majority of the students were found to have positive attitude towards games and sports and other co- curricular activities.
- viii. Community participation for the development of education in the district is quite positive.

**30. Chenkang konyak (2006)** did a survey of the historical development of education in Mon district.

Objective of his study or survey were:-

- i. To study the development of education in Mon district in historical perspective.

- ii. To critically examine the role- played by the missionaries in the development of administration and control of education in Mon district
- iii. To study the contribution of the government and private enterprises in the development of education in Mon district
- iv. To suggest measures for future development of education in Mon district.
- v. To study the type of oral and traditional education of the konyak culture, which is greatly different from the modern and contemporary educational system in the past.
- vi. To find out the factors which facilitate educational development.
- vii. To study the history of pre-primary, primary, secondary, higher education, teacher training, women education and missionary education in Mon district.
- viii. To study the factors that hampered development in these areas.

His major findings are the following:-

- i. The efforts made by the British agent in the development of education did not take sufficient steps to develop the process of education; education was confined only to few villages, which did not cover the present Mon district.
- ii. The missionaries played an important role in the field of socio and religion set up. They devoted their attention towards the spread of (secular) education and have established some educational institutions, which was confined to religious findings.
- iii. The government's efforts after her independence made some progress
- iv. The rate of literacy is slow and it varies from male to female.



- v. During the British time, the few school goers were taught in roman script, Assamese and in English. These changing mediums of instructions made it difficult for the learner to learn new languages apart from the mother tongue. There is a lot of difficulty in preparing text book in tribal dialect as there are innumerable dialects in each village that are still under process.
- vi. Slow progress in various field of education viz, number of institution, enrichment of curriculum, direct or indirect expenditure on education etc, teacher education, primary education and in higher education.
- vii. The provision for females training, professional and technical education was extremely inadequate (not set up in Mon district)
- viii. The condition of collegiate education was far from being satisfactory.
- ix. There was a wide gulf in educational standard of the government aid and private schools
- x. Parental illiteracy was one of the major factors that stood in the way of education in Mon district.
- xi. A racial reorientation of the entire educational system was urgent need of the hour.
- xii. Special efforts needed for enrolment and inductions of girls
- xiii. The schools to develop into a focal enter far the development of community to participate in the equal efforts.
- xiv. Programme of non- formal education for children who have dropout of the formal system the order of children who have not had the benefit of schooling at all should be properly emphasized.

- xv. Efforts should be made for more research work in the field of education, traditional society, culture, human values, angle system(political) economic and every field about the konyaks Nagas.
- xvi. Effort should be made to upgrade primary school to middle school and high school.

**31. Shukla, R.P. (2006)** Studied socio-cultural gradation and human values of Naga tribal people in Nagaland. His study found the following established traditions in Naga society.

- Father or eldest male as a head of the family.
- Nuclear family system.
- Monogamy, love marriage with the consent of parents and sanctity of marriage.
- Divorce rule, husband may divorce his wife for the reasons of barrenness, adultery and sickness from the incurable diseases. But if the husband divorces his wife for the reason other than these he is to fine depending on the seriousness of the case. Divorce wife is allowed to leave her husband by keeping all her children with her husband except the sucking one and for the husband has to give some money to his divorced wife for maintenance of the infant with her.
- Community fishing, hunting, indigenous wrestling, football etc.
- Folk song, dances, costumes etc. as integral part of life.

- Celebrating season and agricultural stage, specific festivals, environmental approach to educate their children at an early stage while celebrating their festivals.
- Customary law as controlling and regulating institution.
- The well knitted Naga society, based on the spirit of oneness and welfare for each other.
- Community work and community feast during festival celebrations.
- Patriarchal system in which female cannot inherit the family land property.
- Equal rights and dignity for Naga women with some social restriction.
- The morung also known as “The Naga School” as a centre of social, religious, educational and cultural activities. Boys and girls dormitories as institutions for transmitting Naga cultural heritage and values from generation to generation.
- No caste, no class society where everyone was equal to others.
- Jhum (shifting) cultivation, exploiting forest and forest product.
- Art, craft, folk songs, dances, festivals celebration etc. as integral part of life.

## **2.2 Studies done in abroad**

**1. Ames, Todd, Trowbridge (1989)** conducted a study on the impacts off modernization and development upon the Toraya traditional roles, ritual and status. This research explores the culture of the Toray people as a changing dynamic entity. The focus is the effect of outside forces upon the Toraya people of Indonesia and how these people live adopted their cultural rituals, roles and status.

Changes that were originally initiated during the Dutch colonial period have become more intense with the independence of Indonesia, mass education, tolerism, conversion to Christianity and proleterinization. Extensive migration for wage labour and remittance of payments has caused transformation of the Toraya economic base, and extension modification and elaboration of Toraya traditional roles, rituals and statuses. The specific focus of this study was on the changes that have occurred in roles, rituals and statuses and how the Toraya perceive these changes. Notable is the emergence of a new statuses hierarchy based on economic achievement which has supplanted the traditional caste system.

This study identifies the ways in which the Toraya have used the ritual arena to publicly presents emerging roles and statuses and alter cultural forms and society structures.

**2. Hjartarson, Freida Amelia (1995)** conducted a study on the Epidemiological foundation of Traditional Native Education. It was to define Traditional native education for three Algonquian speaking nations using ethnographic skills of cognitive anthropology.

It has implication for first native's education in particular and education in general. First it gave direction to educator involved in educating first nation children pointing out the need to provide traditional native education and delineating the components of such an education. Second, it indicated that different epistemologist exist for first people and non-first people and suggest ways of bridging the cultural differences to encourage understanding amongst all people. Third, it offered direction to educator involved in developing cross cultural education program.

**3. Mildred Kaye (1996)** conducted a comparative study of school culture in one higher achieving and lower achieving urban high school.

This research main purpose was to study how culture in one higher achieving urban high school differed from the culture in one lower achieving urban high school. Two schools in the Houston, Texas, Independent school District with similar student demographics and dissertation Texas, Assessment of academic scores were investigated in this comparative case study. The thesis was that higher achieving urban high schools have strong positive culture and lower achieving urban high schools have a strong negative culture.

**4. Gregory, Andrew Pearce (1997) "village society in Hellenistic and Roman Asia minor."**

This work offers a broad appreciation of the life of rural inhabitant in western and central Asia Minor from the late 4<sup>th</sup> century BCE until late 3<sup>rd</sup> century CE, utilizing a wide range of epigraphic, literary and comparative data. The study traces the

continuity and change in various aspect of village community life between the Hellenistic and Roman periods, on this social structure and political organizations, on the structures of peasant families and on collective activities within the rural community such as religious workshops and festivals, on the social and economic links between town and country and the economic activity within the villages and finally on the issue of law and orders and also disputes within their own communities. The study shows that town and country were not separate polar entities but intrinsically linked and inter-dependent, a phenomenon most clearly in the patronage ties of the Roman period, at the same time it stresses the survival of indigenous cultural forms and habits as well as their evolution into the distinction Greco-Roman amalgam of the 3<sup>rd</sup> century CE and beyond. The prosperity of the Roman peace affected all areas of Asia Minor and transformed the religion and its countryside, making it recognizably different from the Hellenistic past.

**5. Mary Kay Vaughan (1999): “The modernization of education and science in Mexico, 1982-1995: the case of Aguascalientes”. Camacho, Salvador, University of Illinois at Chicago:**

This work analysis the process of educational modernization and the impetus given to scientific and technological research during the governments of Miguel (1988-1994). The reforms are contextualized within the configuration of educational reforms and science promotion operative for two decades in developed as well as developing countries. The study delineates the contradictions and advances in the ‘Neoliberal’, Mexican project and describes it as a rupture with previous educational policy pursued

since the Mexican Revolution of 1910. The dissertation examines the project's implementation in the state of Aguascalientes, selected as a model for reform by the Mexican government. It focuses on the participation of the National Union of Teachers and the resolution of a historic conflict in education between the Catholic Church and the Mexican state. It utilizes the surveys and interviews to grasp the problems and achievements of implementation at various levels of education, i.e., primary, secondary, and higher education, technical and professional. It concludes by assessing the obstacles to the modernizing project and the advances it achieved in two decades.

**6. Brown, Owen m (2000). "Historical change and economic continuity and socio-political decay" New York**

This sociological study entitled the economic sociology of independent Africa. Outlines the process – e.g. Structural historical, political, economic and socio-responsible for Africa's arrival at its current development crisis/ impasses. As such, it seeks to explain why, since independence, Africa politics has been a politics of both failure and false starts consequently. It concern itself with an analysis of the myriad plans and grandiose schemes (and the ideological and philosophical currents underpinning them) for Africa's salvation, progress and development and attempts to provide a coherent and intelligible frame work for understanding their failure to achieve the desired effects.

Tacitly, it argues that, contrary to conventional wisdoms, the continents crisis started not in the early 1970's but with Africa's "colonial enclosure and imperial dispossession". Africa's colonial enclosure would result in the crippling of the

continents social system which would in turn leave the continent and its people largely defenseless against the deleterious impact of its corrupt and vicious leaders, its outward oriented economics, cold war intrigue and western political institutions whose roots lied not in reinvigoration or reinvesting Africa's social system but in erroneously postulating that western institutions had the key to Africa's progress and development.

**7. Delany, Joseph Patrick Ed.D. Boston University (2000) "Creating the good American: Region and Education in Nineteenth Century Massachusetts" 2000.**

This study focuses on the growth of Catholic education in Massachusetts during the 19<sup>th</sup> century and the "Private School inspection bills" of 1888-89, the scope of this study is abroad, taking into consideration questions of religion, politics and ethnicity and their bearing are policy making in the area of education. The private school inspection bills are placed within the context of larger social developments of the nineteenth century. Interest in education and place of the Catholic school had taken an increasing importance throughout the century, largely by the growing catholic immigration that began in 1840's. The Catholic hierarchy in the United States and Rome saw the creative of Catholic schools as critical in the formation of the character of Catholic youth, and took a very public state in the issues.

**8. Galley Catherine Claude (2001)** conducted a study on cultural policy, cultural heritage and regional development. Along with globalization has come an unprecedented assertion of individual identity. Yet an emerging viewpoint emphasizes



that economic and cultures are the most powerful forces shaping human behavior and intrinsic dimensions of successful development strategies.

This dissertation examines the European Union (E.U) cultural policy which has become an official field of European Union action since the treaty of European Union entered into force on November 1993. This research analysis shows how European Union institutions through the promotion of a common European cultural heritage have increasingly used culture as a way of creating a common European identity and history that should promote the European Union as a supranational level of government to European Union citizens. However the comparative analysis of the two case studies reveals that ambivalent ideas about the concepts of culture and cultural heritage produce some outcomes that contradict the stated objectives of respecting regional diversity and strongly favor regions that have traditionally been centre's of established power and high culture. European Union institutions could learn from the history of U.S. cultural policy at the federal level, which reveals that far from being inherently positive and harmless, cultural policy can lead a major crises such as the "culture wars" of the early 1990's. In the European geopolitical context, the emergence of such conflicts would be frightening.

**9. Palmer (2001):** Studied Kiowa's stories telling. Every time Kiowa's tell stories they invoke a cultural and tribal framework their audience can relate to in a meaningful way. Like my cultural group, Kiowa's contextualized ideas and themes for earlier content that symbolically reproduced and reinforced their way of life every time they tell stories. In this study it utilized an ethnographic approach anthological

linguistic concepts and theories to understand contemporary Kiowa's oral story telling. Palmer apply a loosely structural narrative as a means of revealing the narrative as a whole but even more so to allow the consultant to speaks their minds freely and move about as they might in everyday life. Furthermore, it clarifies the process by which Kiowas tell stories and enables one to raise other pertinent questions regarding oral storytelling for its appreciations and understanding.

**10. Antoinette Errante, (2003). "History education reform in post-Communist Poland, 1989-1999: Historical and contemporary effects on educational transition"**

Parker, Christine Susan, the Ohio State University This dissertation will describe and analyses how state officials, educators, publishers and historians in Poland have addressed the task of reforming its national curriculum standards and supporting textbooks in the period of transition from the end of communist rule in 1989 to the introduction of a new system of education in 1999. The goals of this study are to determine

- i. The sources of transitional curriculum policy in history education and the role of reform actions in Poland since 1989;
- ii. Why the History education curriculum reform changed as they did between the creation of proposals and the eventual codification of the reform into law;
- iii. The influences of the reform of history textbooks during the transitional period;
- iv. The differences between anticipated goals and actual outcomes of the curriculum and textbooks reforms, and

- v. How to account for those changes in light of the greater scope of the historical development of democratic education in Poland.

This grounded study is based on multiple data sources, including documentary evidence, professional journals, and personal interviews with individuals participating in the reforms of the history curriculum. The reader presented with a historical summary of educational development of Poland since the 16<sup>th</sup> century, as well as with descriptions of history textbook reforms and the process involved in rewriting the national standards for history. Textbook reform was influenced mainly by economic factors, which affected both the speed and direction of the reform. Curriculum reform was heavily influenced by both the historical inheritance of communism and of pre-communist educational development, as well as by the contradictory context of transition itself. The study concludes that the reform of history education in Poland during the transitional period 1989-1999 is best understood through the application of institutional frameworks which offer the most explanatory power for the events that transpired.

**11. Devkota, Surendra R.(2003). “Strong sustainability in Nepal: a structural economics approach.”**

This dissertation analysis the sustainability of the economy of Nepal. The main empirical question addressed is whether the tenth plan of Nepal (2002- 2007) will meet its primary goal of reducing poverty. To this end, economic growth scenarios are examined in terms of availability of energy demand and supply, and income disparity among different households. Based on the input – output analysis of energy demand

and supply for the 10<sup>th</sup> plan, it is unlikely that energy requirements of the projected output will be met, unless extra sources of energy are developed. Households need to switch their energy use from fuel wood/ biomass to other alternatives. In order to meet the target of the plan vis-a-vis energy demand or supply, a few policy measures are urgently needed, though some of these options require many years to develop.

Household income inequality and distribution is examined through the SAM multipliers; namely aggregate, transfer, open- loop, and closed-loop multipliers. The investment – income multiplier scenarios for the 10<sup>th</sup> plan indicate that the nominal income of households may increase due to the increased investment, which will not necessarily improve the bottom deciles households, particularly socio – economically deprived households.

Economic growth in Nepal during the past fifty years demonstrates that the modernization model is unsuccessful. Economic growth occurred at some centers at the cost of periphery. A huge regional disparity had developed between hills and plains, east and west, city and rural areas. Nepal's persistent poverty indicates a failure of modernization theory. The tenth plan would be another continuation of a failed legacy, unless social and natural endowments are considered for sustainability.

Nepal could be an example of a poor country moving along a path toward strong sustainability. To this end, a sincere intervention at the social and natural capital along with economic growth is necessary. Poverty alleviation efforts should target the socio-economically deprived households by enriching their human structures, such as the forest uses groups, are already setting an example of strong sustainability, such community based social capital initiatives should be encouraged by granting rights and

other resources to argument further economic activities like harnessing hydropower that may eventually transform the social– ecological-economic system.

### **2.3 Summery of Review Related Literature**

The present study, “A Study of the Historical Development of Education among the Maram tribe of Manipur” was done with an aim to study the indigenous (traditional) system of education which existed since immemorial in the Maram society. And it also focused on the importance of education for progress and development in the Maram society. As no study has been done so far on the said area i.e. on the historical development of education of Maram tribe, the researcher feels it is a need to carry out a study on the said topic.

The above cited literature essentially attempted to focus on the influence and impact of formal education on socio-economic, political and cultural. However all the studies differ in their basic objectives, scope, coverage and the period of research. The present found out that education liberated from poverty, ignorance, social taboos and superstitions. There was much change in their outlook; developed positive attitude towards life, willingness to accept the good for the betterment and prosperity of the individual and society and improved the standard of living. They adopt clean habit of discipline, thrift, hard work etc. gradually the tribals become more education conscious and send their children to schools. The primary agriculturist tribals were gradually migrating to urban areas, neglecting agriculture, tribal handicraft and traditional mode of living.

The need to study the indigenous/traditional form of Maram education which existed ancestors since time immemorial and the introduction of formal education much felt. The system of teaching and learning do exist in the Maram society like any other civilization of the world before the introduction of formal education. The present study makes an attempt to trace on the oral tradition of inculcating knowledge from generation to generation. The researcher sought the contributions done the government and private enterprises (Christian missionaries) and found that lots of efforts were invested by the Christian missionaries for the wellbeing of the tribal hill people. It also focuses on the growth of education in Maram society and the changes that has brought by formal/modern education. The researcher found out from the reviews done by the other researchers found out that most of the Naga tribes have the morung system which is an important center of learning, a recreational arena where the youths learn, gain experience and mould their personality to prepare themselves for manhood.

Studies reveal that formal education has manifold positive impact on the society. The people have realized the importance of education and it also found out that educating the individual had become a priority. But it also found out that the first priority to educate was the male child, female education as somehow neglected as compared to the male, especially when it comes to higher education. It was also found out that the tribal women were also doing well in their studies with the proper support from the parents and guardians. Gender discrimination seems to still prevail when it comes to opportunities.

The study also found that the government and the Christian missionaries have put great effort for the development of formal education in the tribal areas. The Christian missionaries seeing the ignorance of the people put great effort to liberate their life from ignorance. They also propagate Christianity to the tribals started mission schools and inculcate good way of living; they have transformed the life-style of the tribal society. Intellectually, they have transformed from universal illiteracy to literacy.

The present study is the extended study of research carried out by different researchers, pertaining to indigenous education, tribal education, the introduction of formal education and the impact of education on the society.

## **CHAPTER III METHODOLOGY AND PROCEDURE**

### **3.0 Introduction**

It is rightly said, “Like the tools in a carpenter’s box, each researcher tool is appropriate in a given situation to accomplish a particular purpose”.

The success of any appraisal depends mainly upon the kind of methodology and procedure followed in stepwise execution of the study.

The present chapter deals with the methodology and procedure followed by the investigator in the conduct of the present study.

Methodology is important to any research study. It is the systematic and logical study of the principles which lead to scientific investigation. The methodology includes formulating the problem, deciding upon the method, collecting and analyzing the data and generalization. Field data have definite and important role to play in research. They help to clearly understand the complexities and inter-relationship of the total situation of a problem.

### **3.1 Research method of the study**

The present study is historical descriptive research method. As descriptive research method enable the investigator to present the collected data in a descriptive manner or describe in detail the data being researched. Historical method is not merely a list of events arranged chronologically, but a valid integrated account of social, cultural, economic and political forces that had operated simultaneously to produce a historical event.



### **3.2 Population**

Population of the study comprises of the Maram tribe living in Senapati District of Manipur.

### **3.3 Sample, size and technique**

A sample is a small proportion of population selected for observation and analysis. By observing the characteristics of the sample, one can make certain inferences about the population of the study from which it is drawn.

Simple random sampling was used for the study and a total of 500 respondents were selected from the population. Purposive technique was used to interview 100 people.

For the present study the questionnaires were gathered from people of different professions from pursuing degree and above. Interviews were conducted to village elders' educated as well as uneducated men and women of different professions from Maram society.

### **3.4 Tools used in the present study**

In the present study the investigator used two tools i.e., questionnaire and personal interview. A questionnaire was prepared consisting of forty-nine (49) closed ended questions and one (50<sup>th</sup> question) open ended question seeking opinions and suggestions.

### **3.5 Data collection**

Data was collected from both primary and secondary sources. The researcher distributed the questionnaire and collected the same personally. And interview was conducted to collect information to a set of questions.

Secondary data were collected from books, gazettes, journals, office records and documented print materials.

### **3.6 Statistical tools used**

For the present study, the investigator used arithmetic percentage. Responses gathered from questionnaires were counted, tabulated and converted into percentage.

### **3.7 Analysis and interpretation of data**

The data which were collected through administering of questionnaires and interviews were analyzed and interpreted employing appropriate statistical method.

## CHAPTER IV ANALYSIS AND INTERPRETATION OF DATA

**Table No. 2** Morung, the institution where social norms and values are inculcated

| <i>Sl.No.</i> | <i>Category</i> | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>      | <i>335</i>                | <i>67</i>             |
| <i>B</i>      | <i>No</i>       | <i>15</i>                 | <i>3</i>              |
| <i>C</i>      | <i>No idea</i>  | <i>150</i>                | <i>30</i>             |
|               | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

The above table shows that 67% of the respondents were of the opinion that the morung (Naga dormitory) is the institution where social norms and values are inculcated. Whereas, 3% of the respondents disagreed and 30% did not have any idea about it.

**Table No.3** Indigenous education helps in the overall development of the individual

| <i>Sl.No.</i> | <i>Category</i>          | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Strongly agree</i>    | <i>71</i>                 | <i>14.2</i>           |
| <i>B</i>      | <i>Agree</i>             | <i>352</i>                | <i>70.4</i>           |
| <i>C</i>      | <i>No opinion</i>        | <i>26</i>                 | <i>5.2</i>            |
| <i>D</i>      | <i>Disagree</i>          | <i>51</i>                 | <i>10.2</i>           |
| <i>E</i>      | <i>Strongly Disagree</i> | <i>-</i>                  | <i>-</i>              |
|               | <i>Total</i>             | <i>500</i>                | <i>100%</i>           |

The table reveals that 14.2% strongly agree, 70.4% agree on the overall development of the individual in indigenous education. And 10.2% disagree about the viewpoint whereas 5.2% does not have any opinion about

**Table No.4** Indigenous education has certain advantage over the formal education

| <i>Sl. No.</i> | <i>Category</i>          | <i>No .of Respondents</i> | <i>Percentage (%)</i> |
|----------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Strongly agree</i>    | <i>31</i>                 | <i>6.2</i>            |
| <i>B</i>       | <i>Agree</i>             | <i>353</i>                | <i>70.6</i>           |
| <i>C</i>       | <i>No opinion</i>        | <i>41</i>                 | <i>8.2</i>            |
| <i>D</i>       | <i>Disagree</i>          | <i>70</i>                 | <i>14</i>             |
| <i>E</i>       | <i>Strongly Disagree</i> | <i>5</i>                  | <i>1</i>              |
|                | <i>Total</i>             | <i>500</i>                | <i>100%</i>           |

The table indicates 6.2% strongly agree that Indigenous education has certain advantage over the formal education. Whereas, 14% disagree, 1% strongly disagree and 8.2% has no opinion about the above statement.

**Table No. 5** Importance of indigenous games important for physical fitness

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>453</i>                | <i>90.6</i>           |
| <i>B</i>      | <i>No</i>        | <i>5</i>                  | <i>1</i>              |
| <i>C</i>      | <i>Can't say</i> | <i>42</i>                 | <i>8.4</i>            |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The above table reveals that 90.6% says indigenous games are important for physical fitness. Whereas, 1% did not agree and 8.4% were having no opinion about the benefit of indigenous education.

**Table No. 6** Young people/present generation love and respect their culture and tradition

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>151</i>                | <i>30.2</i>           |
| <i>B</i>      | <i>No</i>        | <i>87</i>                 | <i>17.4</i>           |
| <i>C</i>      | <i>Can't say</i> | <i>262</i>                | <i>52.4</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The above table throws light that 30.2% thinks that the present generation do love and respect their culture and tradition. Whereas, 17.4% consider that present generation do not have regard for their culture and tradition. And 52.4% of the respondents were in a doubtful state.

**Table No. 7** Importance of Naga history should be in the syllabus

| <i>Sl.No.</i> | <i>Category</i> | <i>No .of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>      | <i>500</i>                | <i>100</i>            |
| <i>B</i>      | <i>No</i>       | <i>-</i>                  | <i>-</i>              |
|               | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

The above table clearly points out that 100% of the respondents felt the importance that Naga history should be a part of the syllabus.

**Table No. 8** Knowledge of Maram folk songs, folklores and folktales

| <i>Sl.No.</i> | <i>Category</i> | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>      | <i>314</i>                | <i>62.8</i>           |
| <i>B</i>      | <i>No</i>       | <i>186</i>                | <i>37.2</i>           |
|               | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

As many as 62.8% of the respondents knows the folk songs, folklores and folktales of Maram and 37.2% said no to the above question/statement.

**Table No. 9** Modern education helps in preserving the indigenous form of education

| <i>Sl.No.</i> | <i>Category</i> | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>      | <i>363</i>                | <i>72.6</i>           |
| <i>B</i>      | <i>No</i>       | <i>137</i>                | <i>27.4</i>           |
|               | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

72.6% of the respondents felt the importance of modern education in helping and preserving the indigenous form of education. Whereas, 27.4% are of the view that modern education is not helping in preserving the indigenous form of education.

**Table No. 10** Formal education is better organized and more requirements centered than indigenous education

| <i>Sl.No.</i> | <i>Category</i>          | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Strongly agree</i>    | <i>170</i>                | <i>34</i>             |
| <i>B</i>      | <i>Agree</i>             | <i>295</i>                | <i>59</i>             |
| <i>C</i>      | <i>No opinion</i>        | <i>27</i>                 | <i>5.4</i>            |
| <i>D</i>      | <i>Disagree</i>          | <i>8</i>                  | <i>1.6</i>            |
| <i>E</i>      | <i>Strongly Disagree</i> | <i>-</i>                  | <i>-</i>              |
|               | <i>Total</i>             | <i>500</i>                | <i>100%</i>           |

The above table reveals 34% strongly agree and 59% agree that formal education is better organized and more requirements centered in comparison to indigenous education. 1.6% disagree with the above statement. And 5.4% bears no opinion which form of education is better organized and more requirements centered.

**Table No. 11** Importance of morung in the present society

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>215</i>                | <i>43</i>             |
| <i>B</i>      | <i>No</i>        | <i>143</i>                | <i>28.6</i>           |
| <i>C</i>      | <i>Can't say</i> | <i>142</i>                | <i>28.4</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The above table reveals that 43% says that the morung still have a place in the present society. Whereas, 28.6% were of the view that the morung does not have a place in

the present society. And 28.4% does not have opinion if the morung still have a place in the present society.

**Table No. 12** Knowledge of the coming of formal education in your community

| <i>Sl.No.</i> | <i>Category</i> | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>      | <i>305</i>                | <i>61</i>             |
| <i>B</i>      | <i>No</i>       | <i>195</i>                | <i>39</i>             |
|               | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

The above table tells us that 61% knew how formal education came in the community, whereas 39% were not aware about it.

**Table No. 13** Modern education is an influencing form of education

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>476</i>                | <i>95.2</i>           |
| <i>B</i>      | <i>No</i>        | <i>14</i>                 | <i>2.8</i>            |
| <i>C</i>      | <i>Can't say</i> | <i>10</i>                 | <i>2</i>              |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table shows 95.2% agrees that modern education is an influencing form of education. Whereas, 2.8% did not agree that modern education is an influencing form of education. And 2% have no idea about the matter.



**Table No. 14** Formal education has motivated people in improving the standard of living and assets creation

| <i>Sl.No.</i> | <i>Category</i>          | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Strongly agree</i>    | 226                       | 45.2                  |
| <i>B</i>      | <i>Agree</i>             | 274                       | 54.8                  |
| <i>C</i>      | <i>Disagree</i>          | -                         | -                     |
| <i>D</i>      | <i>Strongly disagree</i> | -                         | -                     |
|               | <i>Total</i>             | 500                       | 100%                  |

The above table shows that 45.2% strongly agree and 54.8% agree that formal education has motivated the people to improve the standard of living and assets creation.

**Table No.15** Present education condition in your society/place

| <i>Sl.No.</i> | <i>Category</i>    | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Progressing</i> | 450                       | 90                    |
| <i>B</i>      | <i>Declining</i>   | 23                        | 4.6                   |
| <i>C</i>      | <i>Stagnant</i>    | 27                        | 5.4                   |
| <i>D</i>      | <i>No opinion</i>  | -                         | -                     |
|               | <i>Total</i>       | 500                       | 100%                  |

The above table shows that 90% observed education condition in Maram society as progressing and 4.6% observed education was declining whereas, 5.4% stated that it was stagnant.

**Table No. 16** Pioneering role in spreading education in Maram region/area

| <i>Sl. No.</i> | <i>Category</i>               | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|-------------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>The government</i>         | <i>39</i>                 | <i>7.8</i>            |
| <i>B</i>       | <i>Christian missionaries</i> | <i>444</i>                | <i>88.8</i>           |
| <i>C</i>       | <i>Tribal people</i>          | <i>7</i>                  | <i>1.4</i>            |
| <i>D</i>       | <i>Indians</i>                | <i>-</i>                  | <i>-</i>              |
| <i>E</i>       | <i>The village authority</i>  | <i>10</i>                 | <i>2</i>              |
| <i>F</i>       | <i>Any other</i>              | <i>-</i>                  | <i>-</i>              |
|                | <i>Total</i>                  | <i>500</i>                | <i>100%</i>           |

The above table showing the percentage of the various agencies/organization who played the pioneering role in spreading education in Maram soceity viz, government 7.8%, Christian missionaries 88.8%, tribal people 1.4% and village authority 2%.

**Table No. 17** Regret in accepting Christianity and giving up paganism

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>20</i>                 | <i>4</i>              |
| <i>D</i>      | <i>No</i>        | <i>471</i>                | <i>94.2</i>           |
| <i>C</i>      | <i>Can't say</i> | <i>9</i>                  | <i>1.8</i>            |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table shows that 4% of the respondents regretted for accepting Christianity and giving up paganism. 1.8% was doubtful about the matter. Whereas, 94.2% does not have any regret for accepting Christianity and giving up paganism.

**Table No. 18** People were pleased that the Christian Missionaries had introduced Christianity and formal education in your society

| <i>Sl.No.</i> | <i>Category</i> | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>      | <i>500</i>                | <i>100</i>            |
| <i>B</i>      | <i>No</i>       | <i>-</i>                  | <i>-</i>              |
|               | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

The above table clearly reveals that 100% of the respondents were pleased that the Christian missionaries had introduced Christianity and formal education as well in the society.

**Table No. 19** Parents were willing to send their children to the Christian mission schools at its initial stage

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>yes</i>       | <i>144</i>                | <i>28.8</i>           |
| <i>b</i>      | <i>No</i>        | <i>273</i>                | <i>54.6</i>           |
| <i>C</i>      | <i>Can't say</i> | <i>83</i>                 | <i>16.6</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

Some 28.8% of the parents were indifferent to send their children to the Christian mission schools. Whereas, 54.6 % were not so. And 16.6% of the respondents do not have any opinion about the issue.

**Table No. 20** The impact of Christian missionaries on education

| <i>Sl.No.</i> | <i>Category</i>                                      | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--|---------------------------|-----------------------|
| <i>A</i>      | <i>Increase a number of educational Institutions</i> | <i>46</i>                 | <i>9.2</i>            |
| <i>B</i>      | <i>Concerned for quality education</i>               | <i>35</i>                 | <i>7</i>              |
| <i>C</i>      | <i>Positive attitude towards education</i>           | <i>54</i>                 | <i>10.8</i>           |
| <i>D</i>      | <i>All the above</i>                                 | <i>362</i>                | <i>72.4</i>           |
| <i>E</i>      | <i>Any other</i>                                     | <i>3</i>                  | <i>.6</i>             |
|               | <i>Total</i>   | <i>500</i>                | <i>100%</i>           |

The table above indicates the impact of Christian missionaries on education. An increasing number of educational institutions is 9.2%, concern for quality education

7%, positive attitude towards education 10.8% and majority of the respondents that is 72.4% mentioned that all the above three points were the remarkable contributions brought about by the Christian Missionaries.

The impact of Christian missionaries has civilize the people through education, developed spiritually and morally. Education was introduced with the motive of conversion to Christianity as well. Some respondents were of the view that it has brought education only to drain the mind and wealth of the local people. The study found out that they had a motive of gain and profit by running schools.

**Table No. 21** Observation regarding people's interest, involvement and co-operation in formal education

| <i>Sl. No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Excellent</i> | <i>60</i>                 | <i>12</i>             |
| <i>B</i>       | <i>Good</i>      | <i>334</i>                | <i>66.8</i>           |
| <i>C</i>       | <i>Fair</i>      | <i>68</i>                 | <i>13.6</i>           |
| <i>D</i>       | <i>Poor</i>      | <i>38</i>                 | <i>7.6</i>            |
|                | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table shows the percentage of people's interest, involvement and co-operation in formal education. 12% excellent, 66.8% good, 13.6% fair and 7.6% poor.

**Table No. 22** People developed positive attitude to educate the male and female equally

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>354</i>                | <i>71.4</i>           |
| <i>B</i>      | <i>No</i>        | <i>45</i>                 | <i>9</i>              |
| <i>C</i>      | <i>Can't say</i> | <i>98</i>                 | <i>19.6</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

According to the percentage displayed on table no 21, 71.4% assumed that the people have developed positive attitude to educate the male and female child equally. Whereas, 9% assumed that the people still have not developed the right attitude. And 19.6% were in doubtful state regarding the matter. Education was given importance for both male and female but not much for women higher education.

**Table No. 23** Positive impact of education on the socio-economic and political life of the Marams

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>419</i>                | <i>83.8</i>           |
| <i>B</i>      | <i>No</i>        | <i>-</i>                  | <i>-</i>              |
| <i>D</i>      | <i>Can't say</i> | <i>81</i>                 | <i>16.2</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

Regarding the positive impact of education on the socio-economic and political life of the Marams 83.8% are of the view that there is positive impact of education. And 16.2% were unable to say anything about the statement.

**Table No.24** The impact of education on social life of the Marams

| <i>Sl.No.</i> | <i>Category</i>           | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|---------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Civilized</i>          | <i>313</i>                | <i>62.6</i>           |
| <i>B</i>      | <i>Unity/co-operation</i> | <i>107</i>                | <i>21.4</i>           |
| <i>C</i>      | <i>Mutual respect</i>     | <i>72</i>                 | <i>14.4</i>           |
| <i>D</i>      | <i>Any other</i>          | <i>8</i>                  | <i>1.6</i>            |
|               | <i>Total</i>              | <i>500</i>                | <i>100%</i>           |

The above table reveals about the impact of education on social life of the Marams. Civilized 62.2%, unity/co-operation 21.4%, mutual respect 14.4% and 1.6% mention their opinion besides the points mention above. Some respondents were of the view that the impact of education on social life includes act of co-operation, clan system is done away with. Raised the standard of living and developed positive attitude. Self confidence in one's culture and tradition. Developed individualistic and materialistic lifestyle. Seeking for individual power and acquiring wealth. Created a difference between the literates and the illiterate, haves and have-nots.

**Table No.25** The impact of education on economic life of the Marams

| <i>Sl.No.</i> | <i>Category</i>                           | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|---|---------------------------|-----------------------|
| <i>A</i>      | <i>Access to employment</i>               | <i>273</i>                | <i>54.6</i>           |
| <i>B</i>      | <i>Reduced poverty</i>                    | <i>117</i>                | <i>32.4</i>           |
| <i>C</i>      | <i>More knowledge in acquiring wealth</i> | <i>104</i>                | <i>20.8</i>           |
| <i>D</i>      | <i>Any other</i>                          | <i>6</i>                  | <i>1.2</i>            |
|               | <i>Total</i>                              | <i>500</i>                | <i>100%</i>           |

The table shows the impact of education on economic life of the Maram. Access to employment 54.6%, reduced poverty 32.4, and more knowledge in acquiring wealth 20.8, 1.2 percent give their opinion as well. Some respondents gave their opinions that the impact of education on economic life also includes raise of socio-economic status, proper use of available resources, raised productivity, opened eyes for entrepreneurship, improved and raised the standard of living, implant dignity of labour.



**Table No. 26** The impact of education on political life of the Marams

| <i>Sl.No.</i> | <i>Category</i>         | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Awareness</i>        | <i>259</i>                | <i>51.8</i>           |
| <i>B</i>      | <i>Unawareness</i>      | <i>8</i>                  | <i>1.6</i>            |
| <i>C</i>      | <i>Still in process</i> | <i>233</i>                | <i>46.6</i>           |
| <i>D</i>      | <i>Any other</i>        | <i>-</i>                  | <i>-</i>              |
|               | <i>Total</i>            | <i>500</i>                | <i>100%</i>           |

The above table shows that 51.8% were aware, 1.6% unaware and 46.6% were of the view that political life is still in process.

**Table No. 27** Formal education has improved the living standard of the people

| <i>Sl.No.</i> | <i>Category</i>          | <i>No. Of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Strongly agree</i>    | <i>201</i>                | <i>40.2</i>           |
| <i>B</i>      | <i>Agree</i>             | <i>299</i>                | <i>59.8</i>           |
| <i>C</i>      | <i>Disagree</i>          | <i>-</i>                  | <i>-</i>              |
| <i>D</i>      | <i>Strongly disagree</i> | <i>-</i>                  | <i>-</i>              |
|               | <i>Total</i>             | <i>500</i>                | <i>100%</i>           |

The table shows 40.2% strongly agree and 59.8% agree that formal education has improved the living standard of the people.

**Table No. 28** Changes such as lifestyle, habits etc are the influence of formal education

| <i>Sl.No.</i> | <i>Category</i>          | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Strongly agree</i>    | <i>134</i>                | <i>26.8</i>           |
| <i>B</i>      | <i>Agree</i>             | <i>360</i>                | <i>72</i>             |
| <i>C</i>      | <i>Disagree</i>          | <i>6</i>                  | <i>1.2</i>            |
| <i>D</i>      | <i>Strongly disagree</i> | <i>-</i>                  | <i>-</i>              |
|               |                          | <i>500</i>                | <i>100%</i>           |

The table highlight 26.8% strongly agree and 72% agree that changes such as life style, habits etc are the influence of formal education. But there were also very little respondents I.e. 1.2% does not agree with the statement.

**Table No. 29** Educational institutions exists to make individual life better, richer, happier, fruitful etc

| <i>Sl. No.</i> | <i>Category</i>          | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Strongly agree</i>    | <i>217</i>                | <i>43.4</i>           |
| <i>B</i>       | <i>Agree</i>             | <i>283</i>                | <i>56.6</i>           |
| <i>C</i>       | <i>Disagree</i>          | <i>-</i>                  | <i>-</i>              |
| <i>D</i>       | <i>Strongly disagree</i> | <i>-</i>                  | <i>-</i>              |
|                | <i>Total</i>             | <i>500</i>                | <i>100%</i>           |

The table shows 43.4% strongly agree and 56.6% agree that educational institution exists to make individual life better, richer, happier, fruitful etc.

**Table No. 30** Education should aim at the reformation of attitudes, which are wrongly developed by young people

| <i>Sl.No.</i> | <i>Category</i>          | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Strongly agree</i>    | <i>200</i>                | <i>40</i>             |
| <i>B</i>      | <i>Agree</i>             | <i>292</i>                | <i>58.4</i>           |
| <i>C</i>      | <i>Disagree</i>          | <i>8</i>                  | <i>1.6</i>            |
| <i>D</i>      | <i>Strongly disagree</i> | <i>-</i>                  | <i>-</i>              |
|               | <i>Total</i>             | <i>500</i>                | <i>100%</i>           |

The above table reveals that 40% strongly agree and 58.4% agree that education should aim at the reformation of attitudes, which were wrongly developed by young people. And also there were 1.6% respondents who disagree with the statement.

**Table No. 31** Modern education has broadened sense of self-esteem

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>455</i>                | <i>91</i>             |
| <i>B</i>      | <i>No</i>        | <i>-</i>                  | <i>-</i>              |
| <i>C</i>      | <i>Can't say</i> | <i>45</i>                 | <i>9</i>              |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The above table reveals that 91% are of the opinion that modern education has a much broadened sense of self-esteem. At the same time there were 9% who were unable to give their opinion about it.

**Table No. 32** Modern education has improved health condition of the people

| <i>Sl.No.</i> | <i>Category</i> | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>      | <i>485</i>                | <i>97</i>             |
| <i>B</i>      | <i>No</i>       | <i>15</i>                 | <i>3</i>              |
|               | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

The above table indicates that 97% approved that modern education has improved the health condition of the people. Whereas, 15% felt that education had done nothing to improve the health condition of the people.

**Table No. 33** Modern education helps in the preservation of culture

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>275</i>                | <i>55</i>             |
| <i>B</i>      | <i>No</i>        | <i>129</i>                | <i>25.8</i>           |
| <i>C</i>      | <i>Can't say</i> | <i>96</i>                 | <i>19.2</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The above table reveals that 55% felt that modern education helps in the preservation of culture. Whereas, 25.8% does not felt so. And 19.2% does not have idea regarding the matter.

**Table No. 34** Western education has pushed away our rich traditional values

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>202</i>                | <i>40.4</i>           |
| <i>B</i>      | <i>No</i>        | <i>79</i>                 | <i>15.8</i>           |
| <i>C</i>      | <i>Can't say</i> | <i>219</i>                | <i>43.8</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table shows that 40.4% blamed western education for pushing among the rich traditional values. Whereas, 15.8% does not blame the western education. And, 43.8% were not in a position to comment on the above statement.

**Table No. 35** Lack of awareness about culture among the young people is the fault of modern education

| <i>Sl.No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>       | <i>129</i>                | <i>25.8</i>           |
| <i>B</i>      | <i>No</i>        | <i>218</i>                | <i>43.6</i>           |
| <i>C</i>      | <i>Can't say</i> | <i>153</i>                | <i>30.6</i>           |
|               | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table shows that 25.8% blamed modern education for rapid vanishing of culture. Whereas, 43.6% does not put the blame on modern education and also 30.6% were in a doubtful state whether is it the fault of modern education or not.

**Table No. 36** Existence of Village development board (VDBs) in your village.

| <i>Sl.No.</i> | <i>Category</i>   | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Yes</i>        | <i>259</i>                | <i>51.8</i>           |
| <i>B</i>      | <i>No</i>         | <i>131</i>                | <i>26.2</i>           |
| <i>C</i>      | <i>No opinion</i> | <i>110</i>                | <i>22</i>             |
|               | <i>Total</i>      | <i>500</i>                | <i>100%</i>           |

The above table shows that 51.8 say there was village development board. Whereas 26.2% says it does not exist. And 22% does not have any idea whether the village development board is in existence or not.

**Table No. 37** Effectiveness of village development board for the development of your community

| <i>Sl.No.</i> | <i>Category</i>       | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|---------------|-----------------------|---------------------------|-----------------------|
| <i>A</i>      | <i>Very effective</i> | <i>20</i>                 | <i>4</i>              |
| <i>B</i>      | <i>Effective</i>      | <i>177</i>                | <i>35.4</i>           |
| <i>C</i>      | <i>Not effective</i>  | <i>303</i>                | <i>60.6</i>           |
|               | <i>Total</i>          | <i>500</i>                | <i>100%</i>           |

The above table reveals that 4% says VDB is very effective, 35% 4 says it was effective and 60.6% says it's not effective.

**Table No. 38** The people enjoys equal political rights under provision of the Indian Constitution

| <i>Sl. No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Yes</i>       | <i>74</i>                 | <i>14.8</i>           |
| <i>B</i>       | <i>No</i>        | <i>246</i>                | <i>49.2</i>           |
| <i>C</i>       | <i>Can't say</i> | <i>180</i>                | <i>36</i>             |
|                | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table throws light that 14.8% says that the people enjoy equal political rights in the real sense under the provision of the Indian constitution. Whereas 49.2% says it's not so. And 35% could not say whether the people enjoy the political rights under the provision of the Indian constitution.

**Table No. 39** The main influencing factor upon the electorates in politics

| <i>Sl. No.</i> | <i>Category</i>               | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|-------------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Money power</i>            | <i>396</i>                | <i>79.2</i>           |
| <i>B</i>       | <i>Muscle power</i>           | <i>46</i>                 | <i>9.2</i>            |
| <i>C</i>       | <i>Charismatic leadership</i> | <i>58</i>                 | <i>11.6</i>           |
| <i>D</i>       | <i>Any other</i>              | <i>-</i>                  | <i>-</i>              |
|                | <i>Total</i>                  | <i>500</i>                | <i>100%</i>           |

The table shows the percentage of the main influencing factor upon the electorates in politics. Viz- money power 79.2%, muscle power 9.2% and charismatic leadership 11.6%

**Table No. 40** The main source of development among the Maram people

| <i>Sl. No.</i> | <i>Category</i>              | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|------------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Politics</i>              | <i>56</i>                 | <i>11.2</i>           |
| <i>B</i>       | <i>Education</i>             | <i>252</i>                | <i>50.4</i>           |
| <i>C</i>       | <i>Government jobs</i>       | <i>77</i>                 | <i>15.4</i>           |
| <i>D</i>       | <i>Private jobs</i>          | <i>59</i>                 | <i>11.8</i>           |
| <i>E</i>       | <i>Entrepreneur/business</i> | <i>56</i>                 | <i>11.2</i>           |
|                | <i>Total</i>                 | <i>500</i>                | <i>100%</i>           |

The table shows the percentage of the main source of development among the Marams viz- politics 11.2, education 50.4%, government jobs 15.4%, private jobs 11.8% and entrepreneur/business 11.2%.

**Table No. 41** The present scenario game play of political life among the Maram people

| <i>Sl. No.</i> | <i>Category</i>   | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|-------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Fair game</i>  | <i>47</i>                 | <i>9.4</i>            |
| <i>B</i>       | <i>Dirty game</i> | <i>211</i>                | <i>42.2</i>           |
| <i>C</i>       | <i>Blame game</i> | <i>146</i>                | <i>29.2</i>           |
| <i>D</i>       | <i>No idea</i>    | <i>96</i>                 | <i>19.2</i>           |
|                | <i>Total</i>      | <i>500</i>                | <i>100%</i>           |

The table shows the present scenario game play of political life among the Maram people. Fair game 9.4%, dirty game 42.2%, blame game 29.2% and 19.2% had no opinion regarding the game play of politics in Maram.



**Table. No 42** The people are more aware of their rights through education

| <i>Sl. No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Yes</i>       | <i>270</i>                | <i>54</i>             |
| <i>B</i>       | <i>No</i>        | <i>36</i>                 | <i>7.2</i>            |
| <i>D</i>       | <i>Can't say</i> | <i>194</i>                | <i>38.8</i>           |
|                | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table reveals that 54% were aware of their rights through education whereas 7.2% were not so in spite of being educated/literate. And 38.8% do not have a say about the statement.

**Table No. 43** The people still practice those beliefs and faith of the ancestors

| <i>Sl. No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Yes</i>       | <i>216</i>                | <i>43.2</i>           |
| <i>B</i>       | <i>No</i>        | <i>74</i>                 | <i>14.8</i>           |
| <i>C</i>       | <i>Can't say</i> | <i>210</i>                | <i>42</i>             |
|                | <i>Total</i>     | <i>500</i>                | <i>100%</i>           |

The table throws light that 43.2% are of the opinion that old beliefs of the ancestors are still practiced whereas, 14.8% says no. And 35.8% were unable to comment if the Marams still practice those beliefs and faith of the ancestors.

**Table No. 44** Types of occupation chosen by people as an impact of modern education among the Marams

| <i>Sl. No.</i> | <i>Category</i>               | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|-------------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Government job</i>         | <i>261</i>                | <i>52.2</i>           |
| <i>B</i>       | <i>Private job</i>            | <i>81</i>                 | <i>16.2</i>           |
| <i>C</i>       | <i>Business/self employed</i> | <i>144</i>                | <i>28.8</i>           |
| <i>D</i>       | <i>Any other</i>              | <i>14</i>                 | <i>2.8</i>            |
|                | <i>Total</i>                  | <i>500</i>                | <i>100%</i>           |

The table indicates the type of occupation the Marams are centered upon as an impact of modern education. Government job 52.2%, private job 16.2%, business/self employed 28.8. There were 2.8% (14 respondents) who mention that there are other occupations which the Maram were centered upon as an impact of education were: farming, entrepreneur.

**Table No. 45** Rulers of your community at present

| <i>Sl. No.</i> | <i>Category</i>               | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|-------------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Educated people</i>        | <i>118</i>                | <i>23.6</i>           |
| <i>B</i>       | <i>Rich ( wealthy People)</i> | <i>204</i>                | <i>40.8</i>           |
| <i>CC</i>      | <i>Church leaders</i>         | <i>35</i>                 | <i>7</i>              |
| <i>D</i>       | <i>Politicians</i>            | <i>130</i>                | <i>26</i>             |
| <i>E</i>       | <i>Any other</i>              | <i>13</i>                 | <i>2.6</i>            |
|                | <i>Total</i>                  | <i>500</i>                | <i>100%</i>           |

The above table showing the dominance percentage in the Maram society at present. Educated people 23.6%, rich (wealthy people) 40.8%, church leaders 7% and politicians 26%. There were 2.6% (13 respondents) who give their view besides the options provided are listed as following;

- a) Village chairman
- b) Village elders
- c) Villages leaders
- d) Village panchayat
- e) Members of big clan
- f) Rich and wealth people
- g) Politicians
- h) Big businessman
- i) Student organization

- j) Youth organization
- k) Maram Union
- l) Maram women union
- m) Church leaders and villages leaders.

**Table No. 46** Lack of proper education and illiteracy is the root cause of backwardness

| <i>Sl. No.</i> | <i>Category</i>          | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|--------------------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Strongly agree</i>    | <i>246</i>                | <i>49.2</i>           |
| <i>B</i>       | <i>Agree</i>             | <i>236</i>                | <i>47.2</i>           |
| <i>C</i>       | <i>Disagree</i>          | <i>18</i>                 | <i>3.6</i>            |
| <i>D</i>       | <i>Strongly disagree</i> | <i>-</i>                  | <i>-</i>              |
|                | <i>Total</i>             | <i>500</i>                | <i>100%</i>           |

The table shows 49.2% strongly agree and 47.2% agree that the root cause of backwardness were due to lack of literacy and proper education. Whereas, 3.6% did not like to agree the above statement.

**Table No. 47** Problems faced by present generation student in pursuing education

| <i>Sl. No.</i> | <i>Category</i>  | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|--|---------------------------|-----------------------|
| <i>A</i>       | <i>Lack of proper guidance</i>                         | <i>180</i>                | <i>36</i>             |
| <i>B</i>       | <i>Negligence and lack of interest of the learners</i> | <i>195</i>                | <i>39</i>             |
| <i>C</i>       | <i>Financial problem</i>                               | <i>116</i>                | <i>23.2</i>           |
| <i>D</i>       | <i>Teacher incompetency</i>                            | <i>5</i>                  | <i>1</i>              |
| <i>E</i>       | <i>Ill health</i>                                      | <i>2</i>                  | <i>0.2</i>            |
| <i>F</i>       | <i>Any other</i>                                       | <i>2</i>                  | <i>0.2</i>            |
|                | <i>Total</i>   | <i>500</i>                | <i>100%</i>           |

The table reveals the percentage about the problem faced by present generation student in pursuing their education- lack of proper guidance 36%, negligence and lack of the interest of learners 39%, financial problem. 23.2%, teachers incompetency 1%, ill health 0.2% and besides the above mention points 0.2% (2 respondents) highlight their opinion regarding the matter which are listed as following.

- a) Lack proper foundation and guidance, discouraged due to limited and difficulty in getting government job.
- b) Financial problem, student's negligence and incompetent teachers.

**Table No.48** Reasons for not sending the girl child to school in the past

| <i>Sl. No.</i> | <i>Category</i>   | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|---|---------------------------|-----------------------|
| <i>A</i>       | <i>To help in the household chores and look at their younger siblings</i> | <i>342</i>                | <i>68.4</i>           |
| <i>B</i>       | <i>Negative attitude of the people towards girl's education</i>           | <i>149</i>                | <i>29.8</i>           |
| <i>C</i>       | <i>Any other</i>  | <i>9</i>                  | <i>1.8</i>            |
|                | <i>Total</i>  | <i>500</i>                | <i>100%</i>           |

The table shows the reasons why the girl child/female children were not sent to school in the past. To help in the household chores and look it their younger siblings 68.4%, negative attitude towards girl's education 29.8%. There were also 1.8% (9 respondents) who gave their reasons are noted as following:

- a) Gender inequality/discrimination
- b) Don't want to invest in girl child education
- c) First preference to educate the male child
- d) Early marriage
- e) Wrong notion of girl child education especially women higher education
- f) To help parents in the field
- g) To help parents earn to support the male child education

h) Society wrong assumption of female education

i) A women too educated will not get suitable partner.

**Table No. 49** Prevalence of gender discrimination in your present society

| <i>Sl. No.</i> | <i>Category</i> | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|-----------------|---------------------------|-----------------------|
| <i>A</i>       | <i>Yes</i>      | <i>140</i>                | <i>28</i>             |
| <i>B</i>       | <i>No</i>       | <i>219</i>                | <i>43.8</i>           |
| <i>C</i>       | <i>Doubtful</i> | <i>141</i>                | <i>28.2</i>           |
|                | <i>Total</i>    | <i>500</i>                | <i>100%</i>           |

The above table reveals that 28% were of the opinion that gender discrimination still prevails whereas, 43.8% disagree to it. And 28.2% were doubtful regarding gender discrimination in Maram society.

**Table No. 50** The obstacles of development in your society

| <i>Sl. No.</i> | <i>Category</i>                                       | <i>No. of Respondents</i> | <i>Percentage (%)</i> |
|----------------|---|---------------------------|-----------------------|
| <i>A</i>       | <i>Lack of transport and communication facilities</i> | <i>109</i>                | <i>21.8</i>           |
| <i>B</i>       | <i>Lack of proper guidance</i>                        | <i>201</i>                | <i>40.2</i>           |
| <i>C</i>       | <i>Lack of quality education</i>                      | <i>166</i>                | <i>33.2</i>           |
| <i>D</i>       | <i>Any other</i>                                      | <i>24</i>                 | <i>4.8</i>            |
|                | <i>Total</i>  | <i>500</i>                | <i>100%</i>           |

The above table points out the obstacles and hindrances of development in Maram society viz, lack of transport and communication facilities 21.8%, lack of proper

guidance 40.2%, and lack of quality education 33.2%. There were 4.8% who gave their opinion which are listed as following:

- a) Lack of proper foundation in education
- b) Lack of unity and co-operation
- c) Lack of good and responsible leadership in the society
- d) Low socio-economic status and poverty
- e) Corruption and bribery
- f) Nepotism
- g) Extortion
- h) Unemployment
- i) Lack of dignity of labour
- j) Lack of dedication and sincerity in the assigned responsibilities
- k) Lack of encouragement
- l) Greediness who loots the poor
- m) Money minded
- n) Irrationality and detest democratic values
- o) Ignorance of proper utility of available resources
- p) Wastage and stagnation
- q) Lack of proper guidance and counseling
- r) Jealousy among the people
- s) Lack of co-operation and encouragement
- t) Negligence in one's assigned duty.



## **CHAPTER V MAJOR FINDINGS SUGGESTIONS FOR FURTHER RESEARCH AND CONCLUSION**

### **A. Sources gathered from questionnaires**

#### **5.1 The role of Morung**

It was found that 67 percent of the respondents views morung to be greatly influential in bringing about social norms and values among the Maram community and as much as 43 percent are of the opinion that morung plays an important role in the present day society.

#### **5.2 Indigenous education**

75 percent also agreed that indigenous education helps in the overall development of the individual life and about 77 percent agreed that it has certain advantage over the formal education. This opinion has revealed that though western education has improved the life of many people, the respondents considered that indigenous system has make educational values more perpetual.

#### **5.3 Present generation and culture**

The study finds that present generation's love and respect for their culture and tradition is losing light whereby 52 percent feels doubtful about it.

#### **5.4 Comparison of indigenous education and formal education**

The study also reveals that 34 percent and 59 percent of the respondents strongly agree and agree respectively regarding formal education to be better organized and more requirements centered than the indigenous form of education.

### **5.5 Role of Christian missionaries in spreading education**

Christian missionaries play a crucial pioneering role in spreading education in Maram area and 90 percent of respondents find that the present education condition is progressing. It is also found that 94 percent of the respondents do not regret in accepting Christianity and all respondents are pleased in embracing Christianity.

### **5.6 Christian mission schools**

It was also found that 29 percent of the respondents still have reservation in sending their children to the Christian mission schools while 55 percent are indifferent regarding this.

### **5.7 Impact of Christian missionaries in Maram society**

The study also shows that Christian missionaries have brought about increase in number of institutions, quality of education and positive attitude towards education in the region. This has also brought about peoples interest, involvement and cooperation in formal education.

### **5.8 Impact of formal education**

84 percent of the respondents agreed that there is a positive impact of education on the socio-economic and political life of the Marams while 9 percent and 8 percent of the respondents are doubtful and have no opinion regarding this. It is also found that 71 percent of the respondents feel that there is gender equality in providing education to their children.

### **5.9 Attitude of the people towards formal education**

The study reveals that education has brought about further civilization (63 percent), unity /cooperation (21 percent) and mutual respect (14 percent) while some other (2 percent) feels that there are still other improvements and importance education is bringing in the region. About 99% of the respondents agree that formal education is responsible for changes in lifestyle, habits, etc of the Marams.

### **5.10 Impact of education on economic life**

The respondents also feel that education has positive impact on economic life where it provides avenues for employment (55 %), reduced poverty (32%) and more knowledge in acquiring wealth thereby bringing an improved standard of living of the masses.

### **5.11 Impact of education on political life**

In terms of political life, respondents are of the opinion that education has brought awareness (52%), unawareness (2%) and still in process (47%) in the region in understanding their rights.

### **5.12 Benefit of Modern education**

Formal education has also brought about positive attitudes, broadened sense of self-esteem, improved health condition of the people, helps in the preservation of culture.

### **5.13 Problems faced by students in pursuing education**

Among the problems faced by present generation student in pursuing their education, the highest is negligence and lack of interest of the learners with 39 % followed by lack of proper guidance and the least is ill health with 0.2%.

### **5.14 Obstacles of development in Maram society**

Some of the obstacles of development in Maram society that are identified are lack of transport and communication (22%), lack of proper guidance (40%), lack of quality education (33%) and any other (5%).

## **B. Sources gathered from personal interview**

### **5.15 Traditional (indigenous) form of education in the Maram society.**

#### **a. Family:**

The family is the smallest unit in every social kingship system throughout the world. It is the first informal centre of learning or in other words, the first school of the child or individual.

The Maram family comprising of father, mother, children, grandparents and unmarried aunt and perhaps sometimes relatives. The Maram does not have joint family system.

The Maram is a patriarchal society where father is the head of the family he takes the responsibility of providing all the needs for the family. He is the presiding authority in all socio-religious matters of the family and also the representative of the family in all community affairs. His decision is always final and binding. Widespread unquestioned authorities from his subordinates are enjoyed by the father. Mealtime is regarded as

the best time for family discussion of any matters and topics as this is the only time where they usually meet attending to one common thing in a day.

The relationship between a father and his offspring was of respect and obedience on the part of the offspring and authority on the part of the father. The role of the father is that of ensuring that the children's know their social customs and traditions. Their origin and lineage, the folklores and folksongs of the age old traditions. The father teaches the male child like; how to make tools, implements and weapons required for agriculture war. The child learns how to make and use the tools and implements needed for building house, agriculture and war. And becomes skillful in handling all the tools before he attains marriageable age. Because after marriage he will be an independent individual to run a household. Most of the life lessons were taught like discipline, how to associate with others, how to help others and to escape from the enemies etc , were taught by the parents in the family. A mother too plays a very significant role in supporting the requirements of the family. And the mother teaches the female child how to do household chores like cooking, maintaining the house, spinning and weaving to meet the family clothing needs. The grandparents also play an important role in inculcating knowledge to the children. There was a very common trend where the grandparents and grandchildren sit by the fireplace and narrate folk tales, folklores and teach folksongs to the youngsters.

Family is the first institution where the child learns all the useful things necessary or required in order to lead a normal (an independent) life. The home is an informal educational institution where the teaching and learning takes place in an individual's life..

The education of the Maram child revolves around the house he lives and the family where he is an important member. It is from home where the child learns from his family members, the parents are the first and most influential and inspirational teacher of the individual. The moral values and ethics are inculcated to the children by the parents and other elder members of the family.

The relation of the parents and their offspring are that of respect and obedience on the part of the offspring and authority on the part of the parents. The parents foster the children and in turn when the parents get old and infirm the children take proper care with love and respect providing the parent's needs.

**b. Morung :**One of the most important characteristic features any olden tribal society is the existence of one social institution called morung/dormitory for the youth. It is an important center of learning in the tribal Naga society. The Maram tribe has its unique morung system since time immemorial. They have separate morungs for boys and girls; termed as Rahangki (male dormitory) and Rahliiki (female dormitory) in Maram dialect.

**i) Rahangki (male dormitory):**

To become a member of the morung the boy child has to undergo a ritual called 'maliim' it is a purification ceremony. Morung serve as a guard house, recreation club and centre of education, art and discipline and have its own importance for ceremonial purposes. All the young boys as soon as they reach puberty were compulsorily sent to the morung and they had to sleep there till they were married.



*The king's house which is also served as the male morung (rahangki)*

Morung played an important role in educating the young people. All the young men were taught various arts ranging from basket making and wood carving to weapons and implements making to protect themselves from enemies, cutting and splitting of bamboos for making various types of handicrafts was done in summer and the collection of materials for making various types of handles during autumn.



*The male dormitory*



*Bed and seat of the morung*

The senior group has the over-all control of the members of the morung. Among the senior people also, function were divided some were made in charge of discipline,



some of war and vigil, some of social functions and of distribution of work for day to day affairs. Obedience and discipline were strictly enforced in the morung.



*Display of animal skulls of the morung members*



*Collection of spears and shield of the morung members*

Thus, to the Maram Nagas, the Morung is the most effective and the most important agency for socialization of a man for the all round development of his personality,



*Earthen pot used for cooking during Maliim(purification ceremony)*

culture and vocation and make him fit to live as contributing member in sovereign village state. Morung was the institution which acts as the present time education institution.

**ii) Ralhüki (female dormitory):**

The Ralhüki can be translated as the girl's dormitory. The dormitory is an important socializing agency and training centre for motherhood. The young girls taught and trained in various vocation, arts, discipline, manner etc. so that they are able to shoulder the motherly responsibility and become a good citizen of the village state. Various types of handicraft like weaving, embroidery, design works etc were taught to the girls at the dormitories at night. The most important value of this agency lay in grooming and shaping of the girl's future, building up their character etc.

Social behaviour, manners and obedience are learned in these dormitories. The girls learn many things from their seniors which their parents could not tell them. The girls may get disappointed due to hard works, domestic or personal problems, but the moment she enters the dormitory, all her glooms, woes and suffering dissolves and melts away in the midst of friends. Her women hood is shaped by competitive peer groups.

There were a deep competitive spirit amongst the boys in both work culture as well as in discipline and manners. They always tried their utmost to become a warrior, the smartest sports and also be counted among the ablest leaders in the village. A boy with such outstanding qualities would have most of the girls vying for his attention. This served as a strong reason to put one's best efforts for achievement in all areas. Similarly girls from both rich and poor families were equally competitive in developing the best qualities, parents always tried to bring up their daughters as the most accomplished among damsels in the village so that she could attract the most eligible young men. Their brought up with such strict principles and values, every youth learned to be careful and straight forward in all their dealings. And in the process of growth and development, involving the entire social, political and economic aspects, the Rahangki and Ralhüki as well as the family served as the best instructional institution in Maram society since time immemorial.



**c. Agricultural education (Tingtaa Tingri) :**

Maram is an agrarian society. Their staple food is rice. They practice terrace and jhum cultivation. They depend on agriculture for their livelihood particularly in the past. At present time they do depend on agriculture but not totally like in the past.

Teaching of agricultural art is very important. The parents and elders teach their (upcoming) offspring how to cultivate in a proper way and reap good harvest. The right season for different varieties of crops is taught by the elders' members of the society (family). The younger members are taught when and how to start and do for maximum productivity. They are taught to produce and gather needed for one's survival and livelihood.

**d. Customary practices:**

A customary law is the habitual course of conduct of a society which contains dos and don'ts based on its norms, practices and usages, mechanisms such as taboos, sanctions, rituals, culture and ethics of each individual. These norms restrain their behavior pattern and regulate the social, cultural and religious aspects of the individual and the family. In the Maram society customary practices play a very important role in maintaining social norms and discipline. Certain situations and case are dealt according to the customary law of Marams.

**e. Indigenous games:**

Through games and sports the individual learns many things which are essential to mould their personality. Games and sports play an important role in the Maram

society. Through this the individual learn discipline and groom their personality. Community hunting and fishing is a sport where the society takes great delight in spending their leisure time during lean season of their agricultural activity.

f. Folktale, folklore and folksong:

The folktale, folklore and folksong play a very important role in passing knowledge and information to the younger members of the society. Before the art of reading and writing was known to the Maram society the folktales, folklores and folksongs played a significant role in requiring knowledge and information about the history and culture of the Marams. The famous oral tradition is practice to this day but not as famous as before the coming of formal education.

The elder members of the family and society take great pleasure in narrating stories and singing for the younger members. They learns with great enthusiasm or zeal an in turn do the same to their upcoming generations.

**g. Indigenous art:**

The Maram practice or perform indigenous art like blacksmith, forging, pottery, wood carving, cotton spinning and weaving, knitting and bamboo craft etc. Through this art they take great pleasure in developing their skills and at the same time meeting their needs for various purposes for their sustenance like they make and forge their utensils, agricultural tools and many other essential items learning through imitation, observation takes place.

#### **h. Method of cultivation and concept of time:**

The Maram Naga practiced two methods of cultivation; they are Jhum or Shifting cultivation and Terrace or wet cultivation. Jhum cultivation: - Under their method a vast field is cleared by felling the trees and burning the bushes. The ash that comes out of the burning process acts as fertilizer supplying nutrient to the soil. It is then cultivated for one or two years and the next years they shift to another place and the same process is continued. Terrace Cultivation- The Maram Naga society considered this method of cultivation is the most important method as they mainly depend on Terrace cultivation. Terrace field are cultivated in the lower hill slopes and valleys, which has good access to water sources near about. Irrigation channels are dug to link up this method, the same plot of terrace land is used permanently as it is a settled cultivation. The Barak River provided the essential water source for the terrace cultivation which reaps rich dividends.

Concept of time:- The Maram Naga in the past were mostly guided by some prominent natural and environmental phenomena for their day – to – day activities. When the cock crowed at dawn, they got up from sleep and started their domestic work, when they saw sun rising they finished their morning meals. When the fowls (cocks, hens, and chicks) returned to their nest, the Maram stop their chores. The Maram Naga said the cock crows twice at night. When it crow for the first time, it indicates mid night and second crow indicates dawn. When the birds look and began to return to nest, the Maram Nagas understands evening is approaching.

The days: The day was reckoned with different activities on the soil. Thus approximately is conjunction with western mechanized analog living.

|                |  |
|----------------|--|
| 3:00 a.m       | – The day begins when the cock crows.                  |
| 4: 00 – 5 a.m  | – Time for cooking, eating and getting ready for field |
| 6: 00 – 7 a.m  | – Time almost all leave for field work                 |
| 12: 00 – 1 a.m | – Time for lunch and rest.                             |
| 3: 00 – 4 a.m  | – Time when mothers and old folks stop field works.    |
| 5:00 – 6 a.m   | – Time to return from field.                           |
| 7:00 p.m       | – Time when all have returned home and have dinner.    |
| 8: 00 – 10 p.m | – Time to go to bed.                                   |
| 11 : 00– 2 p.m | – Time of deep sleep.                                  |

**i. Lunar calendar :**

The months and type of work and activities carried out during the specified months are as following:

1. January (Kapokkhii):

- a. Ata Takaria : This is the ritual to start cultivation at the beginning of the year.
- b. Ating kari : The season for felling of trees for firewood.
- c. In this month marriage for young boys and girls take place.
- d. Atak Kakang : On the first day of the month the people abstain food, just as the Christians fast to beseech riches from God.

2. February (Lunggroukhii): This month is considered bad not favourable to do any important activity. It's a taboo to raise/start a house, no marriage takes place, no first ploughing and no opening new barn etc.



3. March (Fiiboikhii) seed sowing month: The season for hauling of monolith begins. This month is considered bad by people. Hence no marriages take place during this month.

4. April (Tingpwikhii):

(a) April is a very eventful month. This is the last month permitted for marriage to take place. Also, monolith hauling is bared after April.

(b) Mangkhang : It is a festival for young girls akin to beauty peagant. Mangkhang can be said as the traditional system of beauty contest where physical fitness is observed.

(c) Tingpwi Tingnei: it is ritual start the ploughing of field.

(d) Adum Kapung: this is a customary practice where the bride make the first formal visit to her parents after the marriage. She is then send-off by her parents with food package and wine.

(e) Ara-Katii : This is a ritual of self purification and sanctification. After this ceremony the big banquet called Haijou katou, monolith hauling and house construction takes place.

(f) Tingpwi Hangni: It literally means the April feast. This is the grandest feast though it is celebrated only for one day. IN this feast no beaf (cow or buffalo) meant is considered the main diet. Without exception even the poor of the poorest takes meat in the feast.

5. May (Kapokmaikhii):

-Pouting: This is a month of the manai (genna). In honour of the three great warriors a mana is observed by people. The day is very strictly observed that it is unthinkable for one to undermined and go to field. Even fetching of water from the pond is forbidden.

The manai/genna (manaikatu) day observation will begin from N'zangmei called N'Zangmei Pouting. It will be followed by Bungnamei Pouting and end with Lamkana pouting.

- Adwi N'jaitangle: Dividing/ sharing of water cultivation.

- Saraha Khiitangle: A day is sell out as ransom for the gods by engaging oneself a field called 'Saralu' the field of god.

#### 6. June (Pokjingkhii):

Tupung Katu: It is customary that unless the king/ queen performs the act of first transplanting paddy in its field, no other family will begin the plantation of rice. Generally, on the nineteenth day of the month the king plantsw paddy in his field and from the 20<sup>th</sup> day the general public start the plantation.

#### 7. July ( Pungnikhii) :

Adum pung Katu: This is the second formal visit of the newly wed bride to go to her parents after the marriage. This visit is crucial as it will determine the fate of the young spouse. This visit may be the end of their family life or and era of a new happy life. If the girl's parents are not happy thinking that their daughter is ill treated or if the condition they agreed upon at betrothing is not fulfilled by the husband's parents, the girl is retained and not sent back. On the other hand, if they are happy and all conditions fulfilled all are her brothers would make a grand arrangement of meat, wine and other food package to send her off. This is considered one area of assessing the well being of the girl's family.

Pungni-Hangi: This is a feast celebrated after the post plantation. The people jubilates anticipating the Lingsa chyilaile.

8. August ( Lamsangkhi) :

Ana m'pumra: It is a ritual observation for a child till the age of four years. Sometime in the middle of the month a day is set aside. The observation of the day is generally marked by boozing in the name of the child. In case a man divorce his wife, it is mandatory to employ a maid servant to take care of the child. During this period no remarriage of the two is permitted. However, after the completion of four years the husband may or may not employ a maid servant. Once this ritual is over the abstinence of re-marriage is also lifted for both husband and wife.

9. September (Taroukhii):

Sadungmii N'dwi: In this month a very important meeting is held for all the existing clans in Maram. One who could take the responsibility of their respective clans represent in the meeting. They discuss all important matters relating to administration. After the meeting a dog is butchered and its flesh share out to every existing clan and new one if any. In case any of the existing clan failed to take its share of meat that clan is taken as a non-existent. This sharing of meat among the clans is called "Tirok n'jai katu" in maram. And those clan elders who eat the meat are known as "N'kunii tam kachiime".

10. October (Mataikhii):

Matai: This is a ritual for live stocks particularly cow. On This day naming of cows is done. The children enjoy the feast provided by the owners of the cows. The provision consists of crab, fish, chicken and swallow.

11. November (Rakakhii):

Rakak katu: This is a ritual marked in honour of the dead deceased persons. It is a general belief of the People that the soul of the deceased person continues to live with the family members until this ceremony. But once the ritual called the “Kataimii Rakak” is over it is considered the dead person has finally parted from the family. After this ritual re-marriage for the widow or the widower is permitted. Athletics competition takes place in this month. This month also throws open for the flute, (Letvii, kangralhiimai till Kapokhii).

12. December (Kanghikhii):

- a. Kanghi: Feast commonly known for the traditional wrestling competition is held in this month.
- b. Lem katu: Like the Christians fasting and prayer, on the first day of the month the people abstain from food.
- c. Apou Joula kamali: As a mark of respect and honour the grandchildren prepare the best of dishes and wine for their uncles and grandfather. In return they bestow blessings to their grand children.

### **5.16 Development of education in the post independent period**

Formal education in Manipur was started in 1885 by Sir James Johnstone, the then British political agent. During 1939 – 1943, education in Manipur was greatly affected because of the outbreak of the Second World War. It was only after 1944 that few schools re-started functioning in Manipur. Since then, there has been a sharp increase

both in the number of schools and enrolment in Manipur. Department of Education was created for the first time in Manipur on the 20<sup>th</sup> January 1950.

Realization of the importance of higher education came to the people of Manipur only after the end of the Second World War. In 1946, a college was established at Imphal in the name of Maharani Dhanamanjuri (Ngangbi Maharani), the Queen wife of King Churachand Singh K. C. S. I., C. B. E. The establishment of Dhanamanjuri College marked the beginning of a new era in the development of higher education in Manipur. In the following years, a number government and private Colleges sprouted up providing higher education to a number of aspiring students. In 1972, the first Medical Institute in Manipur, the regional Medical College came up, and it later grew up into a regional level Institute as Regional Institute of Medical Sciences, RIMS.

The long cherished desire of the people to have a University of their own was fulfilled in 1980 with the establishment of Manipur University at Imphal, which was later upgraded as a Central University in 2006. Another Central University emerged in 1992 in the form of Central Agricultural University.

Since then, there has been a mushroom growth of government and private Institutions in the state providing various avenues of education, including technical and professional Institutions: such as MIMS, JNIMS, NIT, MIT, IIIT, and so on, makes Manipur one of the leading educational hubs of the North East Region.

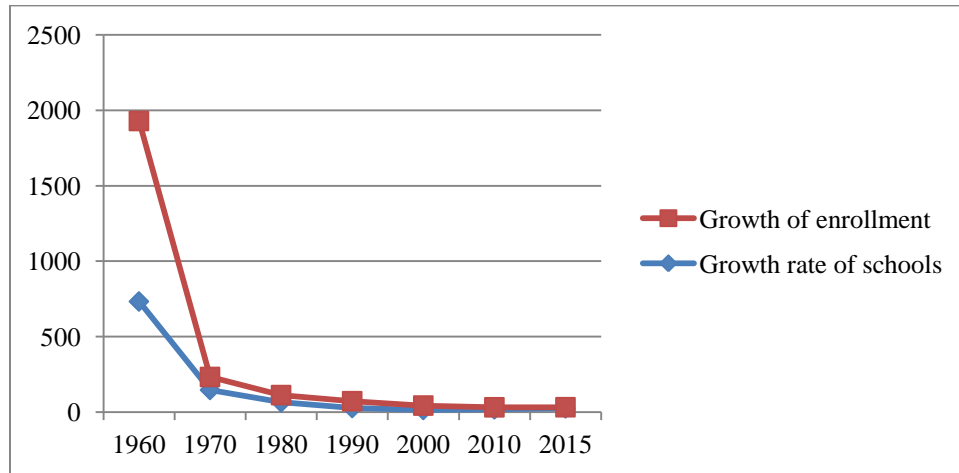
At present in Senapati District there are 879 schools, 29 higher secondary schools and 8 colleges. Recognition of Maram dialect for Education (class 1-VIII) on 15<sup>th</sup> July 2015 was an important landmark in the history of Maram literature.

**Table No.51 : Trend of schools and enrollment in Senapati District**

| Year | No. of schools | Decadal variation | % growth rate | No. of enrolment | Decadal variation | % growth rate |
|------|----------------|-------------------|---------------|------------------|-------------------|---------------|
| 1950 | 12             | -                 | -             | 1166             | -                 | -             |
| 1960 | 99             | 88                | 733.33        | 15,104           | 13,938            | 1195.37       |
| 1970 | 246            | 146               | 147.47        | 28,075           | 12,971            | 85.88         |
| 1980 | 408            | 162               | 65.85         | 41,412           | 13,337            | 47.50         |
| 1990 | 521            | 113               | 27.70         | 60,148           | 18,736            | 45.24         |
| 2000 | 598            | 77                | 14.78         | 77,788           | 17,640            | 29.33         |
| 2010 | 713            | 115               | 19.23         | 88,235           | 10,447            | 13.43         |
| 2015 | 896            | 183               | 25.67         | 94,794           | 6559              | 7.43          |

The above table represents the trend of schools and enrolment, decadal variation and percentage growth rate in Senapati district. In 1950, there were a total of 12 schools established in the area with a total enrolment of 1166 students which in 1960, the number of schools has increased by 88 to 100 with a decadal growth rate of 7333.33 % and the number of enrolment has also increased by 13,938 to 15,104 with a decadal growth rate of 1195.37%. Though there is a gradual increase in the number of schools over the decades, the percentage growth rate shows a decline till 2000 and thereafter there was a steady increase in the decadal growth which is 25.67 in 2015. The students' enrollment also shows an upward trend over the decades and stands at 94,794 pupils during 2015 but the percentage growth rate of enrollment has significantly declined to 7.43% in the same period.

The percentage growth rate of schools and its enrollment is depicted in the graph



There are currently 8 colleges in the region comprising 2 government colleges, 1 private aided and 5 unaided private colleges which are catering to the needs of the community in the field of higher education.

#### **5.17 Contribution of missionaries in the Maram society:**

‘Education’ and ‘Missionary Work’ seem to go hand in hand when it comes in the context of the hill area. The people in the region were so ignorant, that the missionary has to begin with the teaching of the basic such as ‘ABDC; ‘1234’. The English education started to spread in the valley of Manipur in the beginning of the 19<sup>th</sup> century, gradually it spread to the hills.

The Missionary wherever they go were not welcomed, in the beginning as people thought that they were trying to convert the people into Christianity. But once they realized their sincerity to educate the native, their pressure was tolerated. At present, there is a tremendous change in the people’s opinion in respect of the mission education. Today, at least 90 percent of the tribal hill population is Christian. The

greatest achievement has been in the spread of education. Now, every parent's realize that mission education is a sure way that the child can learn something. This is very much clear with the great rush during the time of admission.

The main priorities of the mission school are in preparation of the students for HSLC, HSSLC, and University education. But apart from this they also teach them subjects like moral science, value education, Bible etc, to inculcate value that will last in their life time.

Today, when we look around we see that the quality of the life of the people has improved considerably due to the impact of education

#### **5.18 Impact of education on socio- economic life:**

Education opened the eyes of the people. They left superstitious practices and society looked towards the common good of the people. It improved social life of the people; created better understanding among the people, and better communication facilities was developed. Water supply, electrification, better sanitation and economic opportunities are improved, freedom of thought led to the change in way of life. Create awareness in social issues, rights and responsible in the society and home etc. Notwithstanding the manifold desirable effects of education has brought in enlightenment of man in his mode of thinking and way of living. It has also produced many deleterious results adversely affecting society while seeking white coloured jobs has become topmost priority in the mind of the people. They have abandoned their age old good traits of their ancestors such as honesty, loyalty and hard work. They constitute a segment in the society which is causing problem as the saying goes, "little



knowledge is dangerous”. Another group is educated unemployed. This group forms a very unhappy, disgruntled and frustrated segment, which is likely to disturb the social equilibrium. The ties of family, clan and the village which is a very strong fabric in Maram society is slowly disintegrating because of individualistic trends brought about by modern education and new life-style.

#### **5.19 Status of women in the past and present:**

The Maram women were never treated as inferior to man. She could be consulted specially for traditional songs, folklores, tales, ancestral history, art and culture. She actively participated in festival and religious affairs. But in some case a woman was restricted in some of the activities of the community like; religious ceremonies and rituals, in some festivals. The Marams being patriarchal society women cannot become the religious head of the family, clan or the village.

The study found out that at present women were liberated, from many don'ts with the introduction of formal education, the status of women has progressed from that of a preserver of culture to an active participant in the affairs of the society. She actively participates and contributes in the affairs of her family and the society for the development of the family in particular and society in general. The educated mother's upbringing of child is more effective and she knows how to shoulder responsibilities more efficiently.

### **5.20 Traditional and cultural practices that impede development in Maram society:**

Due certain extremity in old and blind beliefs the society is been hindered from progress and development in many aspects bounded with many taboos, dos and don'ts. People were caged in a world of ignorance and savageness. Not willing to embrace the new way of life, stuck in a world of blind beliefs and superstitions. Despite of the breakthrough in education and in many other fields the society is still yet to be done away with the deep rooted blind beliefs. The people are not liberated in many aspects. There are many do and don'ts, taboos etc. which barred the progress and development of the individual in particular and the society in general. Gender biasness continues to prevail in the society like; a woman is not able to contribute and give her full potential for the development of the society.

### **5.21 Problems that hinders development of education**

There were numerous problems and drawbacks that hinder development of education in the society. Low economic condition or poverty; even though people don't struggle for a square meal; the people are so poor that they were unable to provide basic education to their children and also they don't realized the importance of educating the child which is a huge drawback. Parents don't give proper care and attention in their child's education. They send the children for the sake of providing formal education and don't monitor and mentor them properly. Their basic requirements like books, stationary items are not provided on time by the parents. The young people are not given proper guidance. Lack of encouragement for education is also a problem where

the society does not proper. Unhealthy environment, instead of encouraging and providing conducive environment the parents were least bothered of their child learning condition and status. One of the major root causes of slow and stagnant education in Maram society is weak educational foundation, which ultimately lead to lack of quality education. No importance given for education, the people and the society don't prefer to invest to improve education. Instead their interest was based on other needs neglecting the foremost important thing which focused for development of education.

#### **5.22 Suggestive measures to improve the Maram society:**

Liberation from bondages of extreme blinds beliefs should take place and pave way for progress and development in every possible aspect. Regardless of the gender an individual is, he/she should be given their due share of respect in every approach. No individual should be pulled back or looked down of being male or female. The society should work hand in hand with unity and co-operation. They should encourage one another for the betterment of the society. Conducting worship, guidance and counseling will create more awareness among the people. People should give more importance and priority to education. Because education is the foundation of every activity which leads to development. Providing the right type of education to the individual is very necessary. Knowing what he or she likes to pursue is very important. Children should be encouraged and motivated by parents and teachers to set certain goals in mind. This will help them to work hard with sincerity and dedication in order to achieve their goals. An able person should be given the opportunity regardless of their gender. To bring development in the society each and every individual should be

treated equally. Higher education of women should be encouraged. Dignity of labour is the need of the hour for a progressive society, because if a society is economically stable then the social status raise as well. The society ; leaders, stakeholders, educated people should guide and direct the society for progress and development of the society.

### **5.23 Suggestions for further research**

The following suggestions can be made for further research

- i) A comparative study of government and private education institutions in Senapati can be done.
- ii) A study of problems faced by educated unemployed youth of the Maram tribe can be undertaken.
- iii) A research study can be undertaken on the impact of Christianity on Naga culture and tradition.
- iv) A research study can be done on Maram tribe women education and empowerment.
- v) Research study can be undertaken to study the morung system with special reference to social education.
- vi) A study on the role of parents and guardians in the improvement of their children education.
- vii) Comparative study of different cultural practices and socio-economic life of various tribes of Senapati district can be made.
- viii) A study can be done on the community effort and support in the development of education of Maram Naga society.

- ix) A study can be made on the profile of education in Senapati district.
- x) A study can be undertaken on the effectiveness of District Institutes of Education and Training (DIETs) in Manipur.

#### **5.24 Conclusion**

The traditional or indigenous education system which was prevalent in the past of the Maram society was a very remarkable one. Despite the absence of reading and writing forms, they were not ignorant; they do have their own way of learning through oral traditions. The various traditional practices act as a very important element in learning. For example the Morung (Naga dormitory) is a centre of learning in the past before the coming of formal education. The morung provides education except it was not in reading and writing form. Otherwise morung is a center of learning to prepare one's life in every sphere of human activity.

The introduction of formal education has ripple effects in the society; education has opened the eyes of the people to the world of enriched knowledge. The government and the Christian missionaries have put great deal of effort in setting up schools and education institutions for the betterment of the society. It was the Christian missionaries who put much interest in educating the tribal's of which Maram society is a part of it.

From the study the researcher found out that education is a very important element that leads the individual and the society to a greater height. Education has improved the society and enables them to give their best for the progress and development of mankind. The introduction of formal education in the Maram society is of great help and importance for the prosperity and development of the society. Unlike in the past

now the people realizing the importance education, they were giving priority in providing quality education to the upcoming generations. Education is a cure for every problem that arise in society could it be social, economic or any other, if the right type of education is provided there will be solution to solve any problems that arises in day to day activity.

## **BIBLIOGRAPHY**

**Ames, Todd,**

**Trow Bridge 1989** : The impact of modernization and devt upon the  
Taraya traditional role, ritual and statuses, Ph.D  
Simon Frases University Canada. Dissertation  
Abstract International . The Humanities and social  
Science , Vol.60 No.6

**Bhattacharjee J.B 1989** : Sequences of Development in Northeast India.  
R. Kumar for Omsons Publications new Delhi.

**Best J.W** : Research in education.Published by  
Asoke.K. Ghosh, PHL learning pvt limited. M-97  
New Delhi-110001.

**Buch M.B** : Third survey of research in education(1978-1983)

**Buch M.B** : Fourth survey of research in education(1983-1988)

**Buch M.B** : Fifth survey of educational research in education  
(1988-1992)

**Brown Owen M.200** : A study in historical change amid economic  
continuity and Socio-political decay. Ph.D State  
University of new York at Binghamtam.  
Dissertation Abstract International . The humanities  
and social science, Vol.61 No.1

- Chib Singh Sukdev 1984** : North-Eastern India.Caste, Tribes and Culture of India. Ess Ess Publications New Delhi.
- Dawar Lal Jagdish 2003** : Cultural Identity of Tribes of North-East India. Common Wealth Publishers New Delhi-110002.
- Dutt Suresh 1997** : Society and Education. Anmol Publications New Delhi-110002.
- E.W.Dun , B.S.C., 1886** : Gazetteer of Manipur Akansha Publishing House. New Delhi – 110002. Akansa reprint, 2013
- Fox Charles** : Educational Psychology Sonali Publications.
- Gregory, Andrew**
- Pearce 1997** : Village society in Hellenistic and Roman Asia Minor . Ph.D Columbia University . Dissertation Abstract International. The Humanities and Social Science, Vol.58 No.4
- Holmes Brain 1983** : International Handbook of Education Systems. Volume 1 Europe and Canada John Wiley and Sons Printed in Great Britain.
- Hodson T.C 1974** : The Naga Tribes of Manipur Delhi B.R. Publishing Corporation Vevekanand Nagar Delhi.
- Horam M 1997** : Social and Cultural Life of Nagas B.R Publishing Corporation Vevekanand Nagar Delhi.
- Joseph Etickal 1992** : Socio-cultural study of the Maram Naga



- Mittal publications Pvt limited. Sharma R.N
- Joseph S. Thong 1997** : Head-hunter culture published by Khinyi work ,  
Chunlikha Tseminyu, Nagaland-797001
- Koul Lokesh** : Methodology of educational research. Vikas  
publishing house pvt limited. E-28,sector-8 Noida  
201301.
- Konyak Chenkang 2006** : A Survey of the Historical Development in Mon  
district.(M.A Dissertation Nagaland university).
- Koul Lokesh 2009** : Methodology of educational research. Vikas  
publishing house pvt limited. E-28,sector-8 Noida 201301.  
Fourth edition 2009.
- Kumar Satinder 2000** : Educational Philosophy in Modern Indian  
Anmol Publications PVT.LTD New Delhi- 110002 (India)  
Copyright Reserved Edition, 2000 ISBN 81-261-0431-7
- Milada Ganguli 1993** : Naga Art , Published by Mohan Primlani for Oxford  
And IBH Publishing co,66 Janpath, New Delhi-  
110001.
- Nayak. K. B.** : Education in Emerging Indian Society  
Axis Publications New Delhi-110001 (India) Third edition  
2014 (ISBN: 978-93-80376-23-3)

**Rizvi S.H.M**

**Roy Shibani 2006** : Naga tribes of Northeast India.  
B.R. Publishing Corporation Delhi-110052.

**Sanajoaba Naorem 1991** : Manipur Past and Present.  
Volume 2 Mittal Publications New Delhi.

**Sangma S Milton 1987** : History of American Baptist Mission in Northeast  
India. Volume 1 Mittal Publications Delhi-110035.

**Sharma R.N** : Santosh Bakshi1984 Tribes and Tribal  
Development. B.S. Uppal Publishing House. Delhi-110006.

**Sukla S.P**

**Merhotra P.V**

**Merhotra R.N** : Elements of educational research  
Allied publishers pvt limited New Delhi 110064.  
Concept publication company, New Delhi 110059

**Sharma R.K.** : Advanced Educational Psychology  
Atlantic Publishers and Distributors.

**Spira Sen 1987** : Tribes of Nagaland M.Sc. Anth and  
B.Lib.Sc.Gau.Mittal publications , New Delhi-  
110059 .

**Sudir Kumar 1980** : Impact of education on social attitude of people in some backward village of malabur,  
Ph.D.Edu.Calicut University ( NCERT) Vol.III  
1973-83 PP.22.

**Shet A.T. 1985** : Bunch M.B. third survey of research in education (1978-83PP.226.) on Non-formal Education and community development.

**Sing S.G 1978** : Impact of modern education in Manipur (A case study of two Meitei village) Ph.D. Education  
Gauhati University (NCERT) Vol.III (1973-83)  
PP.2017

**The Humanities and**

**Social Sciences** : Dissertation Abstracts International  
Volume 61 Copyright@2000 Bell and Howell Information and Learning.

**The Humanities and**

**Social Sciences** : Dissertation Abstracts International  
Volume 61 Copyright@2001 Bell and Howell Information and Learning.

**Thakur Kumar Anil**

**Patel Mohan** : Challenges of Education in 21<sup>st</sup>

Century Deep and Deep Publications PVT.LTD. Rajouri  
Garden, New Delhi-11027 Copyright 2010 Indian  
Economic Association (ISBN 978-81-8450-274-9)

**Rosennungla 2001** : A Study of The Impact of Education On  
Modernization Among The Ao Community with Special  
reference to Women (Ph.D thesis Nagaland University).

**Rai Hemnant 2002** : Role of Education in the Transformation of Naga  
Society into Modernity (Ph.D thesis Nagaland University)

**Sharma K. Yogendra** : History and Problems of Education  
Volume 1 Karnishka Publishers, Distributers, Ansari Road,  
Daryaganj, New Delhi- 110002 First Published 2001 (ISBN  
81-7391-374-9) (Set) (ISBN 81-7391-386-2) (Vol. 1)  
[Volume -2 - ISBN 81-7391-374-9 (set) - ISBN 81-7391-  
387-0 (VOL.2)]

**Somarjit Salam**

**Sharma Sarat Th.**

**Kumar Ashok L.**

**L. Kishan** : Manipur at a Glance 2016 Published by:

Department of Information and Public Relations  
Government of Manipur

- Tiba Robert Th 2013** : History and culture of the Maram Nagas. A  
Reconstruction From Oral and Folklore Tradition. Akansha  
Publishing House. New Delhi – 110002.
- Zehol Lucy.1998** : Ethnicity in Manipur. Experience, Issues and  
Perspectives. Regencies Publications New Delhi 110008.

**DEPARTMENT OF EDUCATION  
NAGALAND UNIVERSITY  
KOHIMA CAMPUS, MERIEMA**

Respected Sir/Madam,

I Miss Chingpai Lily undertaking a research on the Topic “A Study of the Historical Development of Education among the Maram Tribe of Manipur”. The research is for the degree of Doctor of Philosophy (Ph.D) in Education. For the purpose of collecting authentic data on the research topic, a questionnaire is developed and enclosed herewith. You are kindly requested to go through each and every item and give your genuine response. The information given by you will be kept confidential and use for the research purpose only.

Your kind co-operation is solicited to make the research a success.

Thanking you.

Supervisor

Prof. Imtisungba

Former Dean of Humanities and Education

Department of Education

Nagaland University

Kohima Campus Meriema.

Yours sincerely

Investigator

Chingpai Lily( Ph.D.Scholar)

Department of Education

Nagaland University

Kohima Campus Meriema.

Appendice

Name.....

Age.....

Gender.....

Qualification.....

Occupation.....

Village name.....

**Please tick the relevant answer (answers) according to the type of the question.**

1. Morung is the institution where social norms and values are inculcated (taught)?  
a) Yes                      b) No                      c) No idea.
2. Indigenous education helps in the overall development of the individual?  
a) Strongly agree        b) Agree                      c) No Opinion  
d) Disagree                e) Strongly disagree.
3. Indigenous education has certain advantage over the formal/modern.  
a) Strongly agree        b) Agree                      c) No Opinion  
d) Disagree                e) Strongly disagree.
4. Are indigenous games important for physical fitness? a) Yes    c) no    c) Can't say.
5. Do you think young people/present generation love and respect their culture and tradition?  
a) Yes                      b) No                      c) Can't say.
6. Do you think important that Naga history should be a part the syllabus?  
a)Yes                      b) No

7. Do you know the folk songs, folklores and folktales of Maram?
- a) Yes                      b) No.
8. Is modern education helping in preserving the indigenous form of education?
- a) Yes                      b) No.
9. Formal education is better organized and more requirements centered than indigenous education.
- a) Strongly agree      b) Agree                      c) No Opinion
- d) Disagree              e) Strongly disagree.
10. Do the morung have a place in the present society?
- a) Yes                      b) No                      c) Can't say.
11. Do you know how formal education came into your community?
- a) Yes                      b) No
12. Do you agree modern education is an influencing form of education?
- a) Yes                      b) No                      c) Can't say
13. Formal education has motivated people in improving the standard of living and asset creation.
- a) Strongly agree      b) Agree                      c) Disagree
- d) Strongly disagree.
14. What is the present education condition in your society/place?
- a) Progressing      b) Declining                      c) Stagnant      d) No opinion.







30. Modern education has broadened sense of self-esteem.

- a) Yes                      b) No                      c) Can't say.

31. Do you agree modern education has improved health condition of the people?

- a) Yes                      b) No

32. Do you think modern education helps in the preservation of culture?

- a) Yes                      b) No                      c) Can't say.

33. Do you think western education has pushed away our rich traditional values?

- a) Yes b) no                      c) Can't say

34. Young people are unaware about their own culture. Is it the fault of modern education?

- a) Yes b) no                      c) Can't say.

35. Is there village development board (VDBs) in your village?

- a) Yes                      b) No                      c) No opinion.

36. How effective is your village development board for the development of your community?

- a) Very effective                      b) Effective                      c) Not effective.

37. Do the people enjoy equal political rights under the provision of the Indian Constitution?

- a) Yes                      b) No                      c) Can't say

38. What is the main influencing factor upon the electorates in politics?

- a) Money power                      b) Muscle power  
c) Charismatic leadership                      d) Any other.....

39. What is the main source of development among the Maram people?
- a) Politics                      b) modern education                      c) government jobs
- d) Private jobs                      e) Entrepreneur/business.
40. What is the present scenario game play of political life among the Maram people?
- a) Fair game                      b) Dirty game                      c) Blame game                      d) No idea.
41. Are the people more aware of their rights being educated?
- a) Yes                      b) No                      c) Can't say.
42. Do the people still practice those beliefs and faith of the ancestors?
- a) Yes                      b) No                      c) Can't say.
43. What types of occupation were centered upon as an impact of modern education among the Marams?
- a) Government job                      b) Private job
- c) Business/self employed                      d) Any other.....
44. Who dominate or rule your community at present?
- a) Educated people                      b) Rich(wealthy people )                      c) Church leaders                      d) Politicians
- e) any other.....
45. Lack of proper education and illiteracy is the root cause of backwardness.
- a) Strongly agree                      b) agree
- b) c) disagree                      d) Strongly disagree.

46. In your opinion what are the problems faced by present generation student in pursuing their education?

- a) Lack of proper guidance    b) negligence and lack of interest of the learner's
- c) Financial problem              d) Teachers incompetency
- e) Ill health                          f) any other.....

47. What are the reasons for not sending the girl child to school in the past?

- a) To help in the household chores and look at their younger siblings
- b) Negative attitude of the people towards girl's education    c) Any other.....

48. Do you think gender discrimination still prevails in our present society?

- a) Yes                                  b) No                                  c) Doubtful

49. What are the obstacles of development in your society?

- a) Lack of transport and communication facilities    b) Lack of proper guidance
- c) Lack of quality education                                  d) Any other.....

50. Are there any issues you would like to address which is not cited/mentioned in this

questionnaire.....  
.....  
.....